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HIEROGLYFIC:

O R,

A Grammatical Introduction

T O

An Universal Hieroglyfic Language ;

CONSISTING OF

ENGLISH SIGNS and VOICES.

W I T H

A Definition of all the Parts of the ENGLISH, WELSH,
GREEK, and LATIN Languages ;

Some Physical, Metaphysical, and Moral cursory Remarks on
the Nature, Properties, and Rights of Men and Things.

And Rules and Specimens for composing an Hieroglyfic Vocabu-
lary of the Signs or Figures, as well as the Sounds of Things,
upon rational and philosophical Principles, and the primitive
Meaning of Names.

By ROW. JONES.

“ Expatiate free o’er all this Scene of Man,
“ A mighty Maze ! yet not without a Plan.”

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THE NATIONAL ANTHROPOLOGICAL ARCHIVES

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P R E F A C E.

THE subject of this inquiry, tho' of that importance as to demand the care and attention of the ablest writers, is perhaps the least understood of any branch of science. This being in a great measure owing to the present corrupt state of languages, and the wrong course and direction of lexicographers in the investigation of them, the writer of this essay, therefore, without presuming to instruct his readers in any common track of literature, only submits to their perusal some discoveries, which perhaps may be of service towards the restoration of language and primitive knowledge, and excite the curiosity of those of greater learning and penetration, and engage them, if possible, in a research worthy of their contemplation, the restoration of the first universal language of mankind. For although the groundwork, which chiefly depends on the author's own discoveries, may be sketched out by himself, without the parts and learning of an Aristotle, yet it must be confessed that the finishing strokes in any new abstruse branches of literature deserve a more masterly hand. However, since we are here indiscriminately permitted a decent exercise of our faculties upon the most serious subjects, it is to be hoped no unpardonable offence has been committed, in submitting the following sheets to the judgment and decision of men of candor and learning. If they should in any degree approve of the writer's labours, he will then be justified this intrusion into the province of the literati, with all his defects and inaccuracies. But should the contrary happen after an impartial and candid examination, he must then acquiesce with the common fate of his fellow-labourers, and impute his errors or mistakes to the intensity of his zeal for the service of mankind, more particularly Britons of all denominations. But to be condemned unheard, in a country that boasts so much of its liberties, especially those of the press, must be without a precedent.

However customary it has been for writers to take notice of the performances of former authors upon the like subjects, in order to shew the necessity or utility of their own; yet, as no person ever treated this subject upon the present plan, and the author is not so vain as to imagine that any thing he could have advanced might have been sufficient

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ficient to attract those that have been long accustomed to the clod-cutting traces, and the voice of prejudice or mere sounds, and he presumes not to teach any particular language or doctrine, it shall be declined as useless in the present case; and we shall proceed here to what seems to be more proper and necessary for the illustration of the subject in hand, namely, to transcribe some notes taken in the course of these inquiries, introductory to a rational grammar. And first of the nature and state of man.

Man, in the sense of language, is to be considered as a compound of all beings, a microcosm in his form, and a general intelligent echo of the divine fiat by his speech; a vegetable, by his manner of growth and nourishment; an animal by his motion, respiration, and feeling; and a spiritual being from his thinking or intelligent faculties; his animal part being probably formed with the other animals, out of the dust of the earth, and his intelligence in its first state, that tree of life, breath, or superaddition breathed into his nostrils by the creator, by which he became a living soul. The essence of this celestial and terrestrial system or compound being will probably remain indefinable, until man shall recover his primitive existence, as the tree of life; tho' the tree of knowledge of good and evil in the mean time furnish him with sufficient means for his happiness here, and existence hereafter as the tree of life; for his organs of sensation, in contact with external objects and impressions, form in the sensory the various modes of feeling, and those images are perceived by the will; which has not only a nilling power of permitting those images to remain without any additional light, as the mere images of sensation fit only for the government of animal bodies; but also of willing or presenting them to the reflecting faculty of the soul for the formation of sentimental ideas, to be registered in the memory, and employed by the mind in its intelligent, rational, wise and virtuous operations, for the illumination and conduct of a reasonable being, appointed by Providence lord of the creation.

The human will being the sole energy of all voluntary motions in man, and motions continuing in direct lines or courses, if not diverted therefrom, most probably would have continued its pure intuitive course and direction towards goodness, virtue, and true happiness, without the power of nilling or depravely contradicting its original nature, as the tree of life, had not the serpent interposed and put the fruit of the tree of knowledge of good and *evil* in its way. And as man in his state of innocence, before his fall, must, as the tree or
breath

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breath of life, have been furnished with the knowledge of good, so it seems probable that Moses by the tree of knowledge of good and *evil*, meant the generative powers, or certain characters or letters representing them, engraved on the *bark* of the tree of knowledge of good and evil, furnishing the first pair, in their state of innocence, with two sorts of ideas or knowledge, and the means of gratifying their lust, as well as pride or curiosity of knowing good and evil, like their superiors; mankind before their fall being probably capable of seeing each others ideas, without the use of sounds; and of propagation after the manner of the second Adam.

Since those animals, which are endued with the organs of speech, are incapable of articulating any conceptions, it is reasonable to suppose that the animal part of man alone, without the assistance of the intelligent or rational, must be so likewise. It is therefore probable that the human will, agreeable to the notes or ideas impressed on the memory, plays upon the fibres, the simple tones of articulation; which in their passage, with respiration, thro' the lungs, stomach, windpipe, larynx, and mouth, are by the glottis, tongue, lips, muscles, and other organical powers, which assume literal figures, modulated into articulate sounds, both simple and compound, agreeable to the nature of things and their ideas, as impressed in the human sensory. And as man is furnished with ideas chiefly by the means of speech, the tree of knowledge of good and evil seems to be no improper metaphor of the human voice or *person*, or the Dryades and Hamadryades, nor the tree of life, of man's intuitive state of knowledge and virtue.

It is yet the general opinion that human speech derives its origin solely from the arbitrary composition or invention of man, without any connexion with nature or the intervention of Providence. However true such bold and presumptuous doctrines may be with respect to some of the corrupt compounded parts, which chiefly occasioned the great variety and confusion of languages, yet articulate sounds, the materials of speech, clearly appear to have been the gift of Providence, and always the same in all countries; as for instance, an Indian, as well as an European, in expressing the idea of length, will contract and lengthen the organs of articulation, so as to form an acute sound, and the shape of the letter *i*; and to express breadth they will alike extend them, like the letter *o*, to express a broad or grave sound; and so in other

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cases, though they differ as to the manner of compounding those sounds ; more especially on account of the great loss of primitives amongst the Indians. And it cannot be otherwise, since the scripture proves that Adam named things agreeable to their nature, under the inspection and direction of Providence.

Again, to suppose man of himself, without the intervention of Providence, capable of forming the materials of his own speech, must be as absurd as to imagine that he formed the materials of his own ideas or himself, since speech depends on the original frame of man, and the shape of his organs, and abstract and complex ideas on names, as the means of forming and registering them in the memory. Nor does it appear to be less so, to imagine dumb men, without inspiration, capable of fixing upon arbitrary signs of language, or advancing in knowledge, or at least, of forming so perfect a system, without being previously taught the use of letters and characters, the elements and principles of languages ; more especially such of the sounds and figures, as were not to be met with in any other parts of nature, and the un-intuitive, vicious, privative, and negative parts both of knowledge and language, which depend on the hieroglyphic, sacred, or *secret* characters. And, whatever may be the disguise of arbitrary or corrupt dialects, they will all appear upon due examination to derive their origin from the original tree of knowledge ; and was it not for the difference of climates, constitutions, habits, manners, and other accidents, which demand the aid of grammar, it seems probable, since characters represent the figures of things, and letters, or natural articulate sounds subsist in the very frame of man, the very ideas causing vibrations in the speaker, are felt by the hearer, and the elements of speech are universally the same, that languages would naturally fall, or at least, like the English, incline to their primitive universal state, and the same combination and construction of particles into words and sentences, if the particles of all languages were precisely defined according to their primitive meaning ; there being in man an innate potency of recurring to, as well as an impotency of erring or deviating from the original modes of speech, as well as perceptions, and of becoming virtuous and vicious by turns.

Languages, it is true, have been fluctuating, and in particular the English ; which was originally the Celtic or Phrygian, brought by our ancestors, the Titans, in the first westward migration, from the lesser Asia, thro' Greece and Italy into

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into ancient Celtica ; and which on the arrival of the Romans in Italy partook of the Greek dialects, and furnished the Romans with a considerable part of the Latin tongue. Some of the Aborigines of Italy, Spain, and Gaul, having afterwards fled from the Roman yoke into Germany, without their priests and druids, who had before retired into Britain, their language as well as knowledge received an ebb, though no foreign admixture. But their priests and bards denominated in the writings of the British poets, the Luchlin colony, and in Germany and Italy, by the names of Longobards, and Lombards, *the great bard nation*, and speaking the British language in Germany, being drove by the Romans out of Britain, into Germany and Denmark, their language as well as knowledge received some increase from the mother tongue ; which then in its turn began to sink in Britain. And thus all the dialects of ancient Celtica are but different dialects of the old Celtic language, which first made its way into Europe, and so they ought to be deemed by lexicographers in their definition of vocables. But of all those dialects, the English in respect to the copiousness, strength, and simplicity both of its vocables and construction, seems to be the best fund for an universal language of any upon earth.

It may not perhaps seem improper here to explain some other abstruse principles in physics and metaphysics, from the meaning of vocables, as they too seem to explain the principles of rational grammar. There are, it seems, in physics, discoverable by the signification of words, three universal principles or genuesses of things, namely, space, matter, and motion ; which, as to their essences, if essence, nature, and quality differ in ought but form, are indefinable. But with respect to their modes, properties, and forms, space is distance every way, whether with or without body ; with it, it is extension or capacity ; without it, a vacuum ; quantity, mensuration, number, place or matter extended, a continent, an island, length, breadth, figure, thickness, an inch, a foot, a yard and such things being its modes. Matter, whatever its essence may be, is an indivisible impenetrable atom or corpuscule ; of which two or more assembled or cohered, form a particle, and larger cohesions or combinations of those form sensible bodies, which are chiefly distinguishable in language by their forms ; though they have such properties and modes, as length, breadth, and thickness, or extension, solidity, or an assemblage excluding all other bodies from its place,

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divisibility or the separation of its quantity, mobility, passiveness, and figure, or that length and breadth without thickness, which present themselves to the eye. And as to the active qualities of matter, they seem to be all intentional, as fluidity, softness, rarity, heat, and other modes of motion; all the rest being passive, and arising merely from the different texture, disposition, and combination of bodies; or a privation of the former; as, firmness, hardness, density, coldness, dryness, and rest. Motion is the successive passage or change from once place or state to another. Of which there are three sorts expressible by language, viz. the energetic, generative, and local; which with their various modes or actions are expressible by verbs.

The metaphysical part of man, which derives its origin from the Creator's impression, or the essence of the thinking soul, altho' it has no more consciousness or knowledge of its own essence, than those of other beings; nor perhaps the means of its present modes of conception, without the use of those bodily organs, to which the all-wise Creator was pleased to confine it for a time, and the presence of internal objects, any more than the organs of sensation feel the touch without the contact of external objects, is still in the fool, as well as philosopher, when furnished with proper organs, equally capable of that innate potency of expressing its own qualities and actions, as is evident from our universal acknowledgement of a creator, and the different powers of those fools who are capable of lucid intervals. And however different our reasonings may be concerning the attributes of the infinite Creator, from the variousness of objects and different degrees of volition, there can be nothing more absurd than to affirm that the human soul cannot be impressed with the image of its Creator, because at times it expresses or affects no consciousness of it; consciousness being rather an energetic affirmation or quality of the soul, than its essence, as an involuntary animal or vegetable motion is an act, rather than the cause of motion. Such perceptions however as it does express of spiritual beings, have privative, energetic, or moral names; which are formed by the symmetry, and just measures and proportions of parts and modes of motion; from whence moral notions also derive their origin, as shall be shewn in the course of the following work, as shall also as to our mistaking infinite duration for time.

P R E F A C E.

Tho' metaphysics aid the moral plan,
 " The proper study of mankind is man ;"
 His language part we now presume to scan,
 A mighty maze to be without a plan ;
 ' A *wild* where weeds promiscuous shoot,
 ' Or garden tempting with forbidden fruit ;'
 The tree of life, once, branches, stem, and root,
 Of knowledge too, since *vices* on it shoot.
 The garden cleared of the tares and weeds,
 Gives willing force, and cogitation speeds.
 ' Then, as life can little more supply,
 ' Than just to look about us, and to die ;
 ' Expatiate free o'er all this scene of man,
 ' A mighty maze ! yet not without a plan.'
 Plain truth, not *person*, is my utmost hope,
 I tell you truly in the sense of Pope.

Wild signifies a wood, or the place of the higher growth, and is an emblematical expression for the tree of knowledge of good and evil, the $\Upsilon\lambda\eta$, matter or sound of human speech, as $\epsilon\delta\textcircled{G}$ seems to be of its ideal property.

Person is a compound of *pêr-son*, *sweet sound* ; *pêr* also signifies any sweet ripe fruit, as figs or figes, according to the Welsh ; which perhaps resembles that which gave man the denomination of person, *the sound of the apple or afal*, and to the fallen angel that tempted Eve, the name of di-afal or devil, *the apple God* ; and figes and vices signify the same thing ; the v consonant and digamma being the same, and g being an inflection of the radical c. See *person*, *wood*, &c. in the vocabulary.

The fall of man has laid us under a sort of charm, which nothing can remove but a thorough taste of the tree of knowledge, and avoiding its vicious branches as much as possible. Had that great reasoner Mr. Lock been so happy as to attend a little more to the tree of knowledge, instead of intirely rejecting the divine origin of human speech, and innate principles of thinking, he might have reasoned well upon *right* principles, instead of misleading and confirming us in our errors, as without doubt was his intention.

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The learned Hermes, the very best of modern grammarians, whose ingenious performance, had it sooner come to my perusal, might have charmed me out of my present labours, to acquiesce with his opinions, seems to be a little affected by this sort of charm, and perhaps is as much deluded from his subject by the language, learning, and beauties of the Greeks and Romans, as the late author of the short introduction to the English language, by some of our modern barbarisms, the very exceptionable parts of our language.

GRAMMAR.

GRAMMAR.

GRAMMAR is the right method of expressing the ideas of things by signs and sounds adapted for the sensation of the eye and ear, according to their hieroglyphic nature, forms, and modes, and that *εντελεχεια* or intelligent echo, with which man was originally endued by his Creator.

It consists of three parts or sorts of names, viz. letters, considered as characters or the figures of things, and as signs of articulate sounds; their combination into particles and nouns; and their construction into phrases, propositions, and sentences. And, according to the present state of languages, etymology may be admitted as a fourth division of grammar.

L E T T E R S.

Letters, as *υεσματα* or characters, either really or emblematically personate, and represent things and ideas; and as notes of articulate sounds signify internal conceptions, and express them to others. They consist of various sorts, such as simple characters to denote elements or principles; compounds to express complex ideas and things; the dividers of parts; actives, energies, and affirmatives; and privatives, and negatives. These are the smallest or elementary parts of language, as atoms are of matter and action of motion; an assemblage thereof form particles, as of atoms do those of matter; and a combination of either form more sensible bodies, and so on to the construction of larger forms, masses or sentences; letters having been formed in their shapes and sounds, agreeable to ideas and things, and having a natural connection therewith; and length and breadth affecting the eye in the same manner as their vibrations do the ear, and a combination of both the human will and perception.

Characters, which consist of irregular lines, circles, or curves, are incapable of general signs or meanings, or representing

senting many things; but strait lines, and circles, and their division and multiplication, like the Roman, only are capable of that hieroglyphic, universal representation and meaning, which the first universal language must be supposed to express, and as most other characters seem to be only deviations from the Roman, from mere affectation, or for the conveniency of sculpture, there seems to be no great absurdity in supposing that Adam was furnished with *those* characters, and instructed in their sounds; that they continued in general use until the confusion of Babel, when mankind began to make use of the noise or sounds of cattle instead of human voices; and that the Romans were furnished with those characters by the Tuscans on their arrival in Italy. Nor does it seem in the least probable that those nations which had been destined by Providence to be the possessors of the most distant countries westward from Asia, who made their way thither accordingly, along the Mediterranean coasts, through Crete, Greece, Sicily, Egypt, Mauritania, Tuscany, Spain, Gaul, and Britain, were in Asia at the time of the confusion. And as those characters are adapted only for the Celtic, Phrygian, or British language, which resolves the names of places of the several countries through which it passed, preferable to the more modern dialects thereof, and Cæsar thought that Druidism began in Britain; it seems very probable that Mercury, Gomer, or Hermes, and other Druids, leaders of the western colonies, were always possessors of those *secret* characters; it being certain that the Gauls before Cæsar's time had the use of letters. Besides, ancient history takes notice of the hieroglyphics, as consisting of the figures of animals, parts of human bodies, and mechanical instruments invented by Thoth the first Hermes, which were afterwards translated into Greek, and deposited in books in the Egyptian temples, and which the learned supposed to be sacred characters.

The characters of the first language were without doubt simple, requiring but few rules for their combination and construction; and yet must have been expressive of all the natural signs and sounds of things; for such certainly ought to be the construction of a language proposed for an universal assent; and such in my opinion is the English, whose vocables are hieroglyphic; and their meaning agreeing with the picturesque combination. These were the ancient characters, engravings, or *γερμματα*; and their sounds were the *σοιχα*, the *chief sounds*; and which we shall here proceed to explain, together with the Greek characters.

Eng.

Eng. Welsh. and Roman.	Greek.	Greek names.
a, a.	α.	Alpha, the call upon parts.
b.	β, β.	Beta, upon the beasts of the fields.
c, k, q.	κ.	Kappa, the action upon parts.
d, dd.	δ.	Delta, the division or race of things.
e, e, h, s.	ε, η, θ, η.	Epsilon and Heta, the elitoris, erectors, and all the interjectory generative springs.
f, ff.	φ.	Phi, the penis in action and generative qualities.
g.	γ, γ.	Gamma, the testicles, or an action about the mother.
i, j.	ι.	Jota, the rays of the sun upon things.
l, ll.	λ.	Lamda, things extended or place.
m.	μ.	Mv, man's body, and things about as surrounding man.
n, ng.	ν.	Nv, in man, or betwixt his thighs, human will and the negatives.
o.	ο, ω, Ω.	Omicron and Omega, the little and great circle of space, place and motion.
p:	π, π, ϐ.	Pe and Pfi, the penis not in action, and animal and other dead parts.
r.	ρ, ρ.	Rho, the eccho or sound of animals, &c.
s, f, z.	σ, ζ, ζ.	Zigma and Zeta, sounds in general.
t, T, th.	τ, Θ.	Tau and Theta, man's possessions, properties, extension, &c.
v, u, u, w.	υ, Υ.	Upsilon, the upper springs, as man's face, &c.
x, ch, wh.	Ξ, ξ, Χ.	Chi or χ <i>i</i> , animal, guttural, and sounds of superior actions.

This alphabet consists of seven vowels or voices, which in their own nature, actively, and without any super-addition, yield compleat articulate sounds, particles, or names, and hieroglyphically represent the elementary or active parts of the human body, and nature, as similar thereto, namely, a, e or h, i, o, u, w or ω, τ; and of other characters or letters, which are called consonants from their yielding articulate sounds only in company with vowels. Of these b, c, d, f, g, l, m, p, t, are also hieroglyphic representations of the various parts of the human body and other things as similar thereto; and they are mutable and inflectory in the pronominal cases, from the less animate, slow, and almost silent radical state, both as to the sense and sound, to the rougher, louder, and more animate and active sounds and things; as for instance, c, p, τ, the most silent, as expressive of material or passive substances or local inanimate actions inflect into g, b, d, which are somewhat louder and rougher, as being expressive of the higher and more active things and actions of men and animals; and those again into the still louder and rougher sounds of ch, ff, th, as those are expressive of the most energetic actions or modes of motion; but when g, b, d, are the radicals of inflection, they again inflect into ng, f, m, dd, n, and in some dialects the l and r have the aspirates ll and rh for the radicals, as has been shewn in my former treatises. To the loss of these inflections may in a great measure be imputed the great variety and confusion of languages; new dialects having been formed by changing the radicals and misapplying the inflectories, as father for pater, brother for frater, and mother for mater. b, c, d, j, k, p, q, t, as yielding little or no sounds, without the assistance of vowels, are called mutes; l, m, n, r, f, s, as having imperfect obscure sounds without the company of vowels, have been distinguished as semivowels; and l, m, n, r, also as liquids from their flowing in particles, as in, îf, îl, îm, în, îr, the flow of the sun's rays, light, motion, liquid, and life or qualities upon the lower world of beings and things; but the distinctions of mutes and semivowels seem trifling, as most letters seem to be vowels in some degree.

Here, before we proceed to explain the figures and powers of letters, it may not perhaps be improper to observe that the parts, affections, and ideas of the human pair, incorporated, as in the figures at the end of this essay, were the archetypes or patterns of the original characters, whose figures and sounds are descriptive of the universe; that letters and particles have two sounds, the masculine and feminine,
the

the active and passive, or the short and long; that a particle or syllable cannot in the genuine sense of language consist of more than two letters; and that there are not in fact any such things as diphthongs; those now supposed to be such, being two or three particles of one vowel each, which formerly was a common method of composition, as appears by the following piece of ancient poetry; in which there is no consonant made use of, the r being only a letter of sound.

Oer iu yr eira ar yr yri,
 Oi riu or awyr i rewi;
 Oer iu yr ia oi riu ri
 Ar eira oer iu yr yri.

Thus Englished.

From its high hill cold is ice,
 Cold is the snow on Snowden;
 Its nature from the sky to freeze
 On snow so cold is Snowden.

The letter o is an indefinite circle, signifying the universe, motion, space, the sun's figure and motion, and all or ol, extension of length, breadth, and thickness; and it is expressible of parts only by a diminution of its general sense; as in b-ol, a ball or part of all, or-b, a circle part, w-or-l-d, a man's circle part or place of life, b-or-d-er the circle part of the possessions and 10, one circle, which being repeated comprehends all numbers. This, like all other original letters, has two sounds, the long and the short, as in *on, one, ton, tone*; and its shape or figure was taken from the circumference of the human pair close together, face to face, which is man's chief circle place, signified by the term *world*. The Greek ω is a double *v* as has been explained in my former treatise.

The letter i is an indefinite line, representing man in his primitive state of innocence, as it does still his body, as a line, without its extension, and his head and senses by its dot; and in a secondary sense are expressed by this line and dot, length or height towards the sun, the sun-beams, fire, heat, and other qualities both spiritual and animal, as still flowing upon man, and other things as relative to him, and originally perhaps centering in himself, and since his fall only relatively. But though man and nature have been im-
 paired

paired by original sin, they still seem to be invested with certain springs, energies, or returns of those ilations and qualities, as, thinking, willing, voice articulate, powers generative and growth; whereby the human species may be extended, and acquire so much knowledge and virtue, as, with the blessing of Providence, to be capable of being reinstated. The chief of which springs is expressed by the letter u, a compound of two i's signifying man's compound of male and female, and spirit and matter, with a c at their bottom, springing them upwards; by y as to the generative and vegetative parts, which also is expressive of woods and other growth; it being a compound of i j, and half of the spring c, as not being expressive of the spirit of man. The i also expresses man as an upright line placed in the centre of all worldly beings and substances, to whom they bear a relation, as shall be shewn under adverbs. The u vowel seems to derive its figure from the human face, the seat of the voice, and the heart, and the feminine or consonant v from the vagina, if it be an original letter, but, from its sound, it seems to supply the place of the digamma. The y or Υ resembles trees, plants and vegetables, and the j consonant is the half of it, and sometimes made use of instead of g, to express some of the generative parts and qualities. These vowels have each two sounds, the high and low, long and short, or grave and acute, viz. i, as in, *in*, *high*, or *i*, go thou; the u vowel, as, in, *unction*, *united*; and the y as the u in *unction* and *y* in *hyssop*; but the w has only one long sound, as in *woman*, *womb*, *wood*, and it is mostly applicable to spirituals, man, and things belonging to him; the wh has the guttural sound of the Welsh ch, or the Greek χ , as in *where*, *why*; the j consonant has the sound of g in *generation*; and the v consonant that of the soft flowing f of the Welsh, or as in *verb*, *vice*; thus supplying the softer sound and meaning of the digamma.

The letters a, e, h, ϵ , η , H, in their primary sense signify the male and female posteriors, the clitoris, erectores, &c. the impulse and springs of generation, and the earth and waterplace of man; whence a came to be an expression for the element earth or matter and things hard, rough, or interjectory, and ϵ for the element of water and any feminine, soft, or passive parts or things, but the interjectory aspirate e or *he* is masculine, and the ϵ has one spring resembling that of rain. The a has properly two sounds, as in *animal*, *have*, or *name*, but not that of o or the northern a in *all*; the masculine e or *he* has an aspirate sound, as in *hero*, and a mute one,

one, as in *echo*; and the feminine ϵ was originally sounded soft, like the French cedill ζ , as in *fleece*, *vice*, and the use of this character and sound ought to be continued or the soft c should be marked with a cedill to prevent the confusion of the hard and soft sounds of c; but more of this elsewhere.

The letters c, k, q, g, γ , wh, ch, κ , χ , Ξ , ξ , signify actions of different sorts and degrees, viz. c as the half of o, signifying motion, and k and q, as significant of its sound, signify the modes of common local motions or actions; and the hard c also represents half the round of the posteriors, as o doth the whole of the male and female together, as the feminine or soft c doth the other half; g or γ represent the testicles or half the gamma, f being the other half, and the generative and growing parts of man and nature; and the rest are their guttural inflections expressive of animal sounds and actions. The palatals should be sounded hard and short, as in *quick*, the soft c in some cases as the feminine ϵ before explained, and f before the vowel i, the superlative guttural forts, as the wh in *where*, *why*, and the Welsh *chwa*, *chwant*, and g or γ as in *egg*, *edge*. All these characters are nothing more than compounds of c, h, f, as will be shewn hereafter.

The letters d and b put together, thus, db, as compounds of i and o, or length and breadth, are expressive of man and woman's body part, from the thigh to the part of the body which the elbow reaches, and all other living beings so extended, as τ does the extension of matter, but being again divided into d and b, they express living things, or the qualities of parts and diminutives of bodies, and emblematically spirits and privatives, as p does parts of matter, as divisor of τ . The d and b ought to be sounded alike in all languages, as, *de*, *be*, and dd, as *the*, but letters are farther explained in the former treatise.

T represents man's legs together, with the feet upwards, and both toes turned outwards as upright and traverse lines, extension and man in his temporal state, turned out of paradise, under the sky, topsy turvy, and all things as relative to him, and the line upon which time or the manner of reckoning the distances of actions are measured. T sounds alike in all languages, and th and Θ as in *the*, *Thebes*, and those are the inflections of T.

The letters p, ph, ff, f, π , Φ , Ψ , signify material or dead parts, or their qualities, as p divides T; ph is p high, up, or active; the digamma Φ or f, the p inflecting the gamma; and \dagger actions of a lesser nature, as growth.

The p and π found alike in all languages, ph , ff as $\Phi\omega$, *fufee*, or *fun*, \dagger as in *Pfalms*, it being only a compound of p , and f as the v consonant in *verb*, but these letters are farther explained in the former treatise.

m represents a man's body and arms, or wings from the top of b and d , or the elbow part of the body, up to the neck, and the world, forms, and things, as surrounding and belonging to man, as shall be further explained amongst the particles. It sounds the same in all languages. n is the thighs, with the parts above them, forming a traverse line, and the vacancy betwixt the same when extended, signifying to be in, or in existence or possession, having f and d for its auxiliaries, but before the vowels or springs it expresses a negative or privative; and it has no particular sound.

IL , L , λ , are T or man's legs, once put together, separated, and as divisors of T , which signifies space or extension, are expressive of particular lengths and breadths, and their places, qualities, &c. The L or λ is sounded as eel or \dot{il} and IL has an aspirate hissing sound in the Welsh, Spanish, and some other dialects.

The letters r , ρ , ρ , P , R , represent animals and their parts, and their mouths as the place of sound; S being added to P , as a sound, forms R , the sound as well as part of an animal; and they are all to be sounded as in *viper*, except where they happen to be radical letters, and then with an aspirate h as in *rhyme*. The S , σ , Z , are also letters of sound, but express no part of man, and are rather the shape of some animal of the serpentine kind, the waving of the breath or water, &c. They have two sounds, the hard and soft, as in *loss*, *zone*. This explanation of letters, together with what has been given already in my former treatises, and shall be added amongst the particles, will, it is to be hoped, be deemed satisfactory, as to the sense and origin of letters, and the sacred characters; notwithstanding the pretensions lately set up for those of irregular lines, curves, and windings, which can express but few things, and the remarks of another ingenious gentleman, as to the non-entity or insignificance of the Hieroglyphics; his enquiry having been confined to the vulgar sorts, or the paintings or engravings of animals, &c. when it now appears the Hieroglyphics consisted only of those few sacred or *secret* characters. The hints and specimens here given of the method of combining the hieroglyphic figures, being as compleat as the press will admit of; and a process thereof, thro' the whole of the English language, considering the corrupt state of languages, tho' the English is as capable

of an hieroglyphic combination as any, requiring much loss of time, trouble, and expence, and perhaps the aid of a Hunter and a Hill, and some other reasons occurring, the author hopes he shall be excused for proceeding no further at the present, in the combination of characters.

Of Particles and Syllables.

A Particle is a simple articulate sound and sign of one or two characters or letters; but a syllable sometimes by the cutting off of vowels, becomes a combination of more letters, which is yet commonly pronounced as a simple articulate sound; there being a natural relation and agreement betwixt the signs and sounds of letters, and ideas and things. Particles and syllables were originally framed according to their hieroglyphic shape; the natural sounds of ideas and things, and the sense and value of letters, as has been already explained; and therein the quantity of the action of sound was measured and proportioned to the motion, action, or energy of the thing to be expressed, as the high, loud, acute, or short accent, for an active or energetic particle, and the low, grave; and long, for a passive, substantive, or a negative one.

And altho' some letters, as a, e, y, p, t, and some particles in words are so fixed by the addition of y, ty, ive, and other terminations; as of themselves to be always substantive and long, as to quantity and accent; yet those passive and long letters and particles, by the addition of an active vowel, consonant, or particle, will become active and short. Hence the best way of spelling or pronouncing must be to divide the particles of compound names according to the original manner of their combination, sense, and sounds, and when a vowel is cut off, its consonant, with the remaining vowel, or with the most valuable, if there should be any doubt, as in the following examples, ex-ec-ra-ble, co-re-spond-ing, pro-blem-at-ic-al-ly, un-ec-spect-ed-ly, prin-ce, o-af, o-ther, o-ver, ub-i-qu-i-ty.

ub-iqu-i-ty. Those sorts of names and their compounds according to their significations and nature in language, are distinguishable into the following sorts, viz. Articles to substantive and identify names; nouns substantive, or the names of substances; pronouns, which collectively express nouns and antecedent parts of sentences; adjectives, which are added to the names of substances, to express their qualities and accidents; actives, or the names of actions, verbs, energies, and affirmatives of being, acting, and feeling; adverbs or additional words, to express quantities, qualities, distances, modes, and energies of actions and things, with their degrees; prepositions to denote and connect situations, and conjunctions or connectives of names, propositions, and sentences.

As the right apprehension of the hieroglyphic primitive language very much depends on a clear illustration of particles, which as sorts of compound letters, together with the primitive hieroglyphic letters, comprehend all the materials of the first universal language, the following addition is here made to what has been already published on the etymology of particles; the radicals being placed in each class before their inflections and transponents. Ab, eb, af, ef; ba, be, fa, fe. These express the genera and species, as well as causes and effects of animal life, beings, and growth of the earth and water, both male and female, as in ab-ba, eb-riety, af-ect, ef-ect, ba-by, be-an, fa-ther, fe-male, fa-ar-am-er, ba-ar-en-efs.

Ib, if, bi, fi. These are expressive of the qualities flowing from above, like the sun's rays upon man and inferior beings, and their return of life, as in l-ib-eral, l-if, bi-le, fi-eld.

Ub, uf, bu, fu. These are the springs or returns of the above qualities in man and other beings, as in ub-erty, h-uf, bu-d, fu-el, ub or springing upwards.

Ob, of, bo, fo. These signify out of, or from the circle of life or sight, or dead, as in ob-lation, ob-livion, of-fering, of, bo-dy, bo-ne, fo-reign.

Ac, ec, ag, eg, ach, ech, ang, eng, ca, ce, ga, ge, cha, che, nga, nge. The first sort of particles denote the several motions and actions of earth and water or matter, both animate and inanimate, and their transponents express their contraries, such as rest, confinement, shuts or inclosures, as in, ac-t, ec-stacy, ec-ho, ag-ain, eg-g, ach-ieve, ach-os or cause, spe-ech, bre-ech, ech-uin or a loan, ang-er, eng-age, ca-ab-age, ca-ge, ce-iling, ce-ll, ke-ep, ga-te, ge-ld,

ge-ld, cha-os, che-ft, che-fn or her back, gnad or gned, or finished, kna-ve, kne-ad.

Ic, ig, ich, ing, ci, gi, chi, ngi. These are the principles, qualities, and beginning of motion, the first or chief action, or creation of heat, man, and things, and their returns, as in h-ic, or the man action, ig-menos or proceeded, ig-neous, h-igh, wh-ich, ich-od, ing or acting, as a man in the line of possession, th-ing, k-ing or ci-ing, the chief in the line of possession, the rest are the inflections of ci or chief inflected thus, ci, *a chief*, gi, *his chief*, chi, *her chief*, ngi, *my chief*.

Uc, ug, uch, ung, cu, qu, chu, ngu. These are the springs or returns of those acts from man and other beings upwards, and the species of generations, productions, and energies therefrom, as in uc, uc's-or, cl-uck, h-ung, ug-ly, ug-ies, uch-el, cu-san or kifs, cu-r or care, cu-b, Cu-pid, gu-ide, gu-ilt, gu-ft, gu-t, chuck, chu-rl, chu-ith or breath, know-ledge, gnu-eid or making.

Oc, og, och, ong, co, go, cho, ngo. These are the most occult actions as proceeding from the hind part of the human circle, or from the sight part of the circle, occurrences, and coalescence of actions and motions circular, and their species and productions, as in oc-ult, oc-currence, og-le, och-i-my or filth to me, och or oh fie, th-ong, co-alescence, co-herence, go-re, cho-ler, ngo or my memory.

Ad, add, ed, edd, da, dda, de, dde. These are expressive of diminution, privation and division of earth, water, matter, growth, parts, and other things; and as such an addition to the goods and possessions of man, as in add, ad-eg or decrease, had or seed, ed-ible, da or goods, dda his goods, de-arth, de-ath, de, dde, the or a thing. Id, idd, di, ddi, signify the division, qualities, and action of man, or the human intellect, spirits, and privatives, as in, id-ea, idd-o, or the human properties, di-vision, di-minish, yn ddi-rgel or secretly.

Ud, udd, du, ddu. These are the spring or return of human intelligence, as divided or exercised, and their species and negatives, as in, h-ud or fascination, cy-h-udd-o, to confess one's crimes, du-bious, du-ll or judgment, du-tifull, i-ddu-n, to a man.

Od, odd, do, ddo. These signify the division of the circle of motion, or a circle of actions called time, present and past, as in, oed or age, od or life, odd or the past action or age, do or it has been done, or it is past, ddoe or yesterday.

Ah, eh, ih, oh, uh, ha, he, hi, ho, hu. These express the different impulse or energies of the human passions and affections, and are explained amongst the adverbs; of which species of names they seem to be.

Ai, ei, ii, oi, ui, and their transponents, signify motions local as of moving, walking, or driving, actions and affections of generation and growth, man out of possession, man's visage, and affirmations of yea, and the sun's motion darting its rays by io; but an h is commonly added to the radical as an additional energy.

Al, el, la, le. The extension of earth and water, or place in general, and qualities and animal sounds as extended, as al high in alps and altus, el low or in hell, el-egy, la-nd or surface, le or p-la-ce, terrestri-al, aquati-le, c-all, kn-ell, lament, le-gible.

Il, li, signify an ilation and extension of the sun's rays, so as to cause light, with its returns, effects, or lights below; and all intentional qualities, and emblematically intelligence as proceeding from the divine censory, as in il-ation, il-um-ine, ho-il the sun or the glorious light, h-il, its flowing rays and the human race, li-ght, li-u or colou-r, li-ke, or the action of light, il-ustrate. Ul, lu, signify the return or spring of the human light as extended by male and female in their rays and race, and in a more compounded manner than li, as in v-ul-tus or visage, r-ule or the light, lu a family.

Oi, lo, signify *all* or place, or space extended, and the circle of motion, as in oll or all, b-oll or ball, lo-cus place lo-ft.

Am, em, ma, me. These express the existence, forms, and modes of man, earth, and water, as material beings, as in, am, the about or existences, am-bit, am-ple, mam, matter or mother, ma-es a field, ma-ith and ma-int, quantity, size, and extensiveness.

Im, mi, are expressive of man's present existence or state in this world, with respect to his superior and more excellent qualities, than his animal state, as in im-agination, im-mense, im-mortal, im-pulse, im-pio to shoot upwards, im-adel to depart, mi, me, mi-di-le, me in the divided place, that is, the line betwixt his superior and inferior beings, myn or mi-in, by my life.

Um, mu, signify man's spring of enlarging himself in his present state, and at last, through death, of returning to an immortal one, as in um-pire, h-um-an, h-um-ble, n-um-crous,

crous, mu-te, d-um-b, mu-af, the greateft, mu-ch, mu-ltiply, mum, mu-my, mu-fe.

Om, mo, fignify all forms, modes, and fpecies, as in om-in-is all in the lower parts, ombredd or abundance, omnific, mo-on, mo-nf or mo-untain, mo-r the fea, mo-ral, mo-re.

An, en, na, ne. Thefe fignify the exiftence of earth and water or matter, and the negative, as in an-y, the earth in, an-au, natural growth, en the firmament, en-d, en-creafe, na no matter, ne-b, nobody, or being, ne-ft.

In, ni, are affirmative of exiftence and non exiftences, generally as, in, include, in-carnation, ni or not, ni-d-ulation, ni-ght, ni-m.

Un, nu, as in and ni are affirmations, relative to man, fpirits, beings and things unfeen, as, un, one or the univerfe, un-ite, un-i-verfal, un-i-form, nu-gacity, nu-de, nun or nu-un.

Ap, ep, af, ef, pa, pe, pha, phe. Thefe are the divifors of T, fignifying the extension of this fystem, into parts of earth and water, or material fubftances and things, as, ap, from, ap-erture, pa what part, pe-th or pa-rt, ep, ef, or eph, privatives and ufed as terminations as parts of water, as are op and oph; it being absurd to fuppofe O all to be a part, or ip, up, or ub, which imply no extension and are fprings upwards, to be divifible. See the Poftfcript.

Ar, er, ra, re, fignify earth and water or matter, as in ar-able, ac-ar, bran-ar, fallow-land, e-ar-th, or the elements of both earth and water, ab-er, running water or harbour, go-er, a rivulet or fhore, ra-bet, ra-ble, er-ruption, re-turn, re-flow, re-nt.

Ir, ri, are the fun beams or rays, heat and fire; alfo heighth, length, diftance, and direct motion, as in ir-a or ir-e, f-ir-e, h-ir or length, ri heighth, ri-ght, ri-fe, pelyd-ir the rays of the fun.

Ur, ru, fignify man inclusive of all his energies, fprings, and fuperior qualities, as ur-tue or virtue, t-ru-th, ur-th, worth or value, ur-d or word, ur-dd, hon-ur, or honour, ur-ship or worfhip, ru-in-wedd, divine property, ru-ler, rue.

Or, ro, are the circle of extension, place and diftance from the line of poffeffion, as in b-or-der, or, a circle, f-or the things within the borders of poffeffion, or-der, or from, or-b, ro-me, from me, round.

As, es, is, os, us, fa, fe, fi, fo, fu. Thefe are expreffive of earth and water, men and things feen and founded, the earth's furface, the place of reft or loweft place; found and fight in general, as is and fi; os and fo a greater ex-

ension thereof; us and tu, the human, sweet, or persuasive sound or person.

At, et, ath, eth, ta, te, tha, the. These express entities, properties, extensions, possessions, and limits of earth and water, and other things under the sky, as in at, athwart, et-ernal, eth-icks, ta-me, ta-n or fire, ta-acs or tax, te-rm, te-mpest, te-mple, te-mion, tha-n, tha-t, the, the-m, the-re, the-nce, the-ory.

It, ith, ti or ty, thy. These are expressive of entities, properties, extensions, and existences in general under the firmament, as it, ith or thine, time, thi-ef, thy, thing, thi-s, ti-ll, it-in-e-rant.

Ut, uth, tu, thu, are the return, spring or extension of man and things in growth, generation, and volition by labor, industry, and wisdom, as in ut as, ut-most, ut-erus, ut-ility, ut-terly, mo-uth, tu or thou, aber-thu, to sacrifice, tu a house or possessions, tu-tor, tu-g. Ot, oth, to, tho, are the circle and extent of possessions, properties, motions, and things, as in hot, oth, from thy possession, to, top, to-il, to-parch, tho, tho-rough, tho-ught.

Ou is woe or a man out of the circle of life; and u u or w is the spring of springs.

Of those sorts of names are formed the more complex, such as those names, phrases, or propositions called words merely by a combination of the proper sorts, either with or without an elision of consonants. In the latter case, the less expressive, valuable, or necessary may be cut off when two vowels occur in composition, as its consonant will in some measure preserve its sound in company with a more worthy vowel; and all active radical vowels ought to be dropped in the names of substances and things, as appears by the following examples, viz. blackish or b-li-ack-ish, *a thing without light*; blessedness or bi-il-eff-ed-in-ess, *life flowing down upon the world*; brutish, or ab-ru-ti-ish, *he is from the property of truth*; clamorous or ac-al-am-or-us, *a great calling action about us*; cliverly, or ci-liv-erly, *like the water clan*; creating or ac-ci-ir-at-ing, *the chief or first motion to extension and action*; crocodile or ac-ir-oc-o-di-il, *an angry acting, deceitful water animal*; dread or id-ir-ad, *at the fire*; flow or af-il-ow, *a spring of the rays of the sun*; frost or af-oer-ft, *the lower parts at a stand from the cold*; and cold is from ac-ol-id to be without sun; glorifying or ag-lo-ri-fying, *the doing of an high action in an extensive place*; gnaw or ag-in-w, *the acting in of an animal*; grass or ag-ar-as, *the action upon the ground*; place or p-la-ce, *a part of the earth's extension*; property or pe-or-pe-er-ty, *entity or possession of*

the parts of land and water or of this globe ; scull or si-cau-al, the sight shut ; sky or is-kay, the covering of below ; slack or is-al-ack, a low or slow action ; small or is-am-il, the rays of the sun about below ; snail or si-in-na-il, it is in without light ; speak or si-pe-ak, the action of the sound part ; spy or si-pe-y, the seeing thing ; star or sta-ir, the standing fires ; trace or tir-race, the land race ; and race or ir-ace, is a long action.

A R T I C L E.

THE article, *apud*, partakes of the nature of pronouns ; and in apposition or concord with another name, either active or substantive, determines it to be a substantive, or the name of a substance, with its identity and number.

There are two sorts of articles, viz. *the* and *an* ; *an* becomes *a* or *any* before a consonant, and either of them being placed in apposition to an active convertible name, convert it into a substantive, as *to form* into *a form*, *to chase* into *a chase*. And, names being first formed in the plural number, both these then stood as signs of the singular number ; but since plural names have been taken as singular, and new signs have been added thereto to form plurals, *the* is also put in apposition to plural names, to indentify the person or thing meant or spoken of.

Example ; Some may still imagine *the* signification of *an* article or *a* letter, and perhaps more compound names to be indefinable, and the article to be useless ; tho' *the* definitions here given thereof evidently shew *the* contrary ; and the Greeks and Romans not only made use of the genders *ο*, *η*, *το*, and *hic*, *hæc*, *hoc*, but also of a declining article at the end of nouns, as the Welsh did *un* and *yr*, which last before a consonant sunk into *y the*, inflecting with the following radical consonant ; and other nations have made use of the article. To dispute the utility of the article seems therefore absurd, but it may be a dispute, whether either determine *any* particular individual, or only some third person alluded to,
pointed

pointed at, meant or spoken of in discourse, or in the line of possession; *o, n, to, hic, hæc, hoc, this that, yr, un, le, ein* and *der* expressing as much,

Of Nouns Substantive.

A Noun Substantive denotes a substance, as a spirit, an animal, a vegetable, or any other thing that may be conceived to subsist, as *agreeableness, agility, acceleration*; which, tho' their qualities, *agreeable, agile, accelerate*, are indefinite or indeterminate, yet by the signs, *ness, ty, ion*, signifying substances, properties, and the sun's motion, acquire such a determinate meaning as to become substantives, and to shew their meaning without being joined with any other word. And all names, whether of substances, qualities, or other things, to which the articles *an* or *the*, or any other substantive signs are joined or set in apposition, are nouns substantive.

There are in the English language more substantive names than seem to be necessary for an universal language, besides the synonyms of various other dialects, which are incongruous in sense, with the hieroglyphic signs, and tend to darken and confound the natural sense and sounds of names and things. Tho' the English vocables are explained elsewhere, we shall here take notice of some peculiarities of that nature in the English substantives.

B-*ab, b-abe*; ebb, gl-*ebe*; rib, tr-*ibe*; kn-*ob, gl-obe*; t-*ub, t-ube*; where the final *e* should be dropped, and the remaining vowel marked with a grave accent, as *tub, tub*.

B-*ack, b-ake*; b-*eck, b-eke*; l-*ick, like, link*; p-*ock, p-oke, m-uck, p-uke*. These might be wrote as *lic, lic*.

A-*x, fex, ra-dix, ox, ux*, as *acs* or *ach* as formerly. A-*ch, be-ach, spe-ech, st-ich, l-och, n-och, touch*.

M-*atch, l-etch, itch, b-otch, sm-utch*.

H-*ac, ar-fe, ace, dice, d-oce, d-uce*.

H-*ag, l-eg, g-ig, l-og, h-ug*.

A-*ge, b-adge, coll-ege, edge, se-ige, br-idge, d-oge, l-odge, subter f-uge, b-udge*.

A-*ight, eight, f-ight, f-ought, o-ught*. These eight last classes are made use of to express the three subsisting sorts of actions, viz. the local or inanimate, the generative and energetic, when the first might be expressed by *c*, the second by

g, and the third by ch, as, ac àc, and aç with a cedille, that is, the acute, the grave, and soft or feminine; ag, àg, āg for the short, long, and soft of the generative species of motion; and ach, àch, and āch, the last to be sounded like the Welsh ch or the English wh in what or where, for the acute, grave, and guttural of energies and animal motions; so that these three letters, which the Welsh inflect so as to express the cases and genders by the difference of acute, grave, and guttural, might very well serve for all the uses of the eight last classes of names, should the whole be deemed necessary. But, those of the third, fifth, eighth, and ninth classes are compound sounds expressed by a combination of characters, which ought not to be kept together but in terminations; they having been corruptly introduced into languages by the Greeks and Romans, in order to express qualities and pleasant sounds contrary to the nature of things.

Bre-ad, bl-ade, br-ed, br-eed, ma-id, si-de, c-od, c-ode, b-ud, pr-ude, should be wrote and accented as ud, ùd.

St-af, st-ave, be-ef, be-eve, l-ife, ol-ive, beho-of, beho-ove, c-ave, might be made staff and stàf, as formerly.

An-im-al, male, h-ell, h-èel, circ-le, Apr-il, v-ill, b-ile, car-ol, par-ole, c-ull, b-ull, m-ule, might be wrote and accented al, àl, el, èl, il, ìl, not eel, ol, òl, ul, ùl; or as the Welsh and Spanish aspirate ll.

H-am, l-ame, sarc-asm, anth-em, th-eme, apoth-egm, cla-im, cl-ime, quiet-ism, wisd-om, h-ome, mikrocòsm, ch-um, h-ume, usm. Here the final e might be dropped, and the Greek compounds have no particular meaning; all being alike expressive of the forms of substances and things.

Me-an, m-ane, g-ang, p-en, obsc-ene, chall-enge, p-in, p-ine, th-ing, mo-ti-on, t-ong, b-un, b-ung. These signify various existences and things, and are properly accented; but the final e might be exchanged in writing, for the grave accent, màn.

Attend-ance, abstin-ence, prov-ince, sc-once, d-unce. These may do as to orthography and accent, and signify the ens or essence of various things, as, ance of earthly substances, ens those of water, ince of things in general, once of motion, and unce of man, as in dunce or di-unce a privative of the human essence.

Ant, ag-ent, m-int, f-ont, h-unt, signify the possession of the earth and water or property, properties in general,

general, the property of motion and human property, that is of hunting or driving to and fro in the possessions.

G-ap, g-ape, fle-ep, p-eep, tr-ip, tr-ipe, h-op, h-ope, f-up, d-upe, shap, ship, shop. Here the grave accent might serve for the final e; the meaning thereof being the division generally of matter into substances or parts, except the terminations shap, ship, and shop, signifying from high or high.

Cell-ar, c-are, be-er, p-er, or pear, f-ir, fire, clam-or, st-ore, c-ur, cens-ure, am-our or am-ur, here the final e might be dropped; and ar signifies upon, àr earth, er since, èr water, ir high or to, ìr fire, or from, òr an extension of possession, or a circle, ur or wr a man.

Lam-as, afs, g-aze, ash, be-ast, actr-efs, sque-ese, fl-esh, ap-ish-ness, apt-ness, ch-est, bl-ifs, f-ize, f-ish, l-ist, m-ofs, d-oze, osh, c-ost, b-ufs, f-uze, bush, b-ust, might be all expressed and accented as, as, às, ash, ast to express the affirmations and energies of affections, properties, and things.

P-at, p-ate, p-et, def-ete, b-it, b-ite, kn-ot, m-ote, c-ut, mute, p-ath, t-eeth, fa-ith, m-oth, mo-uth. These express the identity and property of different parts or things, and the final e might be exchanged for the grave accent.

Abili-ty, agili-ty, ami-ty, du-ty, antipa-thy, apa-thy, sympa-thy. These signify different general properties and qualities of things.

Aristocra-cy, oligar-chy, ordina-ry, mason-ry, orator-y, lecher-y, grocer-y, orthodox-y, ha-y, ho-y. The cy and chy signify different qualities, and the y is the Welsh *the*.

Ma-w, me-w, mo-w, and s or es for substantives of a plural nature. This w signifies different springs.

Substantives are distinguished by grammarians into appellatives or general names of things common to many individuals, as *man, river, month, wind*; and proper names, appropriated only to individuals, as, *George, Britain, London, October, Libs*, which admit of neither articles or plurality of numbers. But all words, excepting one or an, according to their natural meaning seem to me to be appellative and capable of being applied to things of a plural nature, were their primitive sense understood, as for instance, *George*, which originally signified *a chief of the circle nation*, as an appellative name of a magistrate, in the same manner as King, Prince, Duke, or any other; but when its original meaning was lost, and it came to be adopted as a Christian name by different

different families, it was thence supposed to be a mere arbitrary term, imposed as the name of an individual; and so as to Britain, London, October, Libs, Thames, Avon, which were originally appellatives or common expressions for *the sea coast, long towns, the eighth month from the spring, the west south-west, or Libian wind, the limits of the Icenii, and Rivers*. So that these names, so long as their original meanings were understood, were as much appellative or common expressions, as man, river, month, wind, or any other common names, and as capable too of a plural or singular sense, in concord with the articles or demonstrative pronouns; as, *a, the, this, or that*, chief of the circle nation or long town, &c. Hence the distinction of common and proper names seems to be frivolous and unnecessary.

All substantives were originally appellative and plural, and the articles and demonstrative pronouns were set in apposition or as terminations thereto, to determine their singular nature as well as the identity of the individual. But as they are now mostly understood as the signs of single things, the English method of adding *s* or *es* as a plural termination, should be generally followed as the best method; unless substantives and their articles should be restored to their original sense and use; but in either case the particles, *an* or *en*, as terminations of plural names, when the sense will admit of their being singular, and *en* does not express the male and female of the same kind, as *men* does both man and woman, seem to be improper. Nor is it best so to continue the use of such plurals, as *mice, lice, teeth, feet, geese*, but rather *mus, lus, toth, fot, gus*, which are so in their nature, as expressing the little eaters, the little family, the grinders, the movers and the water nation. It is however certain that the numbers of nouns are in their nature but two, singular and plural, one and two or many, but whether they are expressed by one or *an*, and two or *as* and *es* seems not to be very material, tho' *as* and *es* were the primitive signs, as, *as* signified the masculine gender, and *es* the feminine. And numbers and genders ought to be the same.

There were originally no other distinction of genders of nouns than the masculine and feminine, and which were distinguishable only by the signification of vocables; and whatever other arbitrary modes and distinctions as to genders of nouns and their declensions or inflections have been arbitrarily made by other nations, the English still in fact adhere to the original masculine and feminine genders, the only distinction of nature, *as* and *es*; for were the meaning of substantives
precisely

precisely understood, they would all appear to be either masculine or feminine, at least, as relative to man and woman, or according to their active and passive, or hard and soft sounds. Nor do the English adjectives or pronouns vary as to genders, numbers, or cases, as has been supposed; but naturally agree in concord, without any variation or inflection thereof, from their primitive state.

Indeed if the Welsh modes of inflection derive their origin from the original language, which was musical, and vocables could be reduced to their true primitive state, perhaps it might be the best way, but as that might be impracticable or too arduous a task, we may as well stick to our old English voices, which deviate so very little from the primitive language.

And, as to any variation of cases or the declension of nouns, the English still remains in the primitive state of language without any; their prepositions being fully expressive of the situation and direction of actions and things, and those of other nations being altogether arbitrary and calculated more for the sake of variety and preservation of vocables, than from any necessity, as their prepositions and vocables might in their primitive state be as expressive, and agree in concord, like the English, which has no other state or case, than that in which names were originally formed, or the nominative, as will appear to any one, that will be at the trouble of a deliberate consideration of the origin, frame, and construction of the English language, whatever may have been advanced by our modern grammarians, as to the variation of the genitive or possessive case.

Of Pronouns or general Personates.

PRONOUNS, so called from their being supposed to be mere substitutes of nouns, ought according to their signification to be deemed either substantives or adjectives; for as general signs they serve to personate, demonstrate, relate, and interrogate persons, things, and parts of discourses; and being all demonstrative and interrogative, they are properly distinguishable only into the following sorts, viz.

Personals.

Personals.

1. I, me, myself;
2. Thou or you, thee, thyself;
3. He, she, it, him, her, himself, herself;
4. We, us, ourselves;
5. Ye or you, yourselves;
6. They, them, themselves;

Possessives.

- my-own, mine; thy - thine; our - ours; your - yours; their - theirs;

Relatives.

- one, any, none. this, each, every, either. that, some, another, such. who, whose, whom. which.

Tho' the English, Welsh, Greek, and Latin pronouns, are, with the other parts of speech, all defined in the vocabulary at the end of this essay, it may not be improper here to observe in general, as to their signification, that the first personal pronoun substantively, and not substitutionally signifies man as an indefinite line placed alone or by himself in the centre of things before his extension or division into the male and female spring; the 2d, the-o-u or y-o-u, *the off man* or woman; 3d, man extended into T, or in his race and possessions; and hi and shi, the male and female forms and existences; 4th, mankind; 5th, the first and second female persons; 6th, all mankind, persons, and things, except the first second and third persons singular. The possessives express all things to be *in man*, as one universal possessor; and to relate to *his* descendents as their qualities and properties. The relative and interrogative *which* is a compound of wch-ich signifying the above action, as *ich* means the first act of motion or creation, and uch man's utmost return of that act or spring upwards. And so used as a general relative and interrogative of all actions, as *who* is of persons, and *what* of things, and as to the rest they are particularly explained in the vocabulary.

The personal pronouns and such of the possessives and relatives as will not join with substantives in construction, are substantives, and the rest are adjectives; and pronouns like other English nouns, have no variation or declension of person, number, gender, or case, but each is an original, distinct name. So that to attempt any further distinction of pronouns, like all other unnecessary distinctions, would tend to the confusion, rather than the illustration of language, and they perhaps might be better distinguished by 1, 2, 3, 4, 5, 6, or their original signification of 1st, 2d, 3d, persons singular and plural; tho' such names as have no foundation in nature, may require more arbitrary rules towards their explanation.

Of Nouns Adjective and Participle.

ADJECTIVE and participle nouns are *added* to substantives and propositions, as expressive of the attributes or qualities, affections, and accidents of things, as in the following example; The *preying* beast was *daring*; the astonished guese are *fled*, *lost*, or *stolen*; and he is still *pursuing* a *fled*, *lost*, or *stolen* gus, in order to make a *sweet* morsel of its garbage; but all such sensations are *nauseous* to human nature. But qualities were originally expressed by the verbal actives, with few particles, and the compounded sorts were adjected thereto.

And qualities being the effects of light, heat, and motion, flowing upon, warming or penetrating bodies differently modified in various degrees, and the sensations thence produced in us, as those of colours, tastes, sounds and feeling, rather than any internal essences or properties of matter or substances, adjectives assert or express their subsistence as the attributes of various substances and things, as the following specimen of English adjectives shews.

There are no adjectives terminating in b except *ib*, which signifies life to beings, as in *glib liquid*, and *bib* to *drink*; for *ab*, *eb*, *ob*, *ub*, signifying from or out of life, would be improper to express life to things, as descending upon, and penetrating them, so as to give them motion, growth, generation, and sensation. Nor is there any adjective terminating in the letter p, it being expressive only of the parts of matter, as divisor of a, e, o, and t.

Ac, ec, ic, oc, uc, and their softer inflections, are expressive of the different modes of motion, as local, generative, and energetic actions and their contraries, as in, *weak*, *our action*, *black*, *shut from the light*, *slack* and *lag*, *a low or earthly action*, *mEEK*, *a feminine action*, *epic*, *an action past*, like *the first action of light*, *high*, *man acting*, *light*, *its active property*, *coasting*, *acting along the edge or lower part of the possessions*, *big*, *a thing swoln with heat*, *nigh*, *acting in*, *mock*, *the motion of the cheek*, *strong*, *the property of the sun's motion below*, *much*, *the upper parts*.

Ad, ed, id, od, ud, signify an addition and division of qualities emanating on men, animals; and substances of earth and water, as in *bad*, *an earthly life*, *broad*, *an addition of country*, *dead*, *matter without the addition of quality*, *sad*, *a low addition or quality*, *glad*, *that of being high*, *mad*, *the addition of being dumb*, or, *a brute*, *red*, *a diminution of the colour*

colour of light, aged, a past or diminished action, cold, the passive quality of being deprived of the sun's action, blind, deprived of animal light, mid, dividing the center of existence, insipid, a thing deprived of the internal taste, arid, the earth deprived, calid, deprived of a covering from the heat, tid, property diminished, acid, deprived of action, acrid, depraved action of fire, wild, deprived of volition, odd, deprived of or out of the circle of possession, ward, the spring or the division of man and woman, rude, the privation of truth, crude, a rude action.

Af, ef, if, uf, with the inflections ave and ive, affirm the various state and situation of men and things in life, as, deaf, *he is deprived of sense, safe, he is standing, slavish, he is low, brave, he is a warm or spirited being, chief, he is the first, active, it is the property of action, dative, he or it is giving to, accusative, it is acting at us, abusive, he is from us, captive, he is taken, abortive, he is from the border of possessions, adjective, it is cast to, gruff, he is an angry man, bluff, he is an hairy man.*

Al, el, il, ol, ul, expresses the qualities of earth and water, as to the parts of extension and place, the ilation of the sun's light thereon, all extension and human intelligence, as in, *actual, upon or in the state of action, aerial, in the state of air, adverbial, in the state of an adverb, real, upon the return of matter, usual, upon the state of us, genial, in the state of generation, bestial, upon the property of the lower beings, annual, upon the return of the year, able, from hell, or being deprived of light, ample, an extensive place, genteel, the first race, level, the place of the female extension, single, acting in a place, little, an extension of the rays of light, agile, the acting light, chill, without light, civil, a race living together, evil, privation of light, idle, about a place, oll or all, a circle extended, whole, man's place of action, full, man enlightened, artful, the light of man upon properties, dull, without human light.*

Am, im, om, um, are expressive of the different forms, modes, and existences of the circumambient bodies, as *lame, the mode of crawling, warm, man covered about, dim, without extension, firm, the fire about, some, the things seen and sounded, dumb, an earthly being.*

An, en, in, on, un, signify existences of earth, water, and motion in general, and of man, as, *mean, me in earth, human, an earthly one, sane, sound one, profane, from purity, clean, an action of light upon matter, ashen, the lower one, oak being the higher, even, springing, serene, the stars in, divine, God in, supine, the low and up in, benign, being in, twain, two in, one or un, the spring or man in, alone, in the*

state of one, none, no one in, boon, the food one, wrong, a man from acting upright, dun, the daily one, young, the growing one.

Ar, er, ir, or, ur, are properties of earth, water, fire, extension, and human nature, as in clear, *the action of light upon, dear, upon thee, near, the not upon, bitter, the biting water, eager, water from action, tender, thin water, dire, he is hot, intire, in possession, sore, from the lower, future, the man in embrio to be born, pure, a man's part, immature, too soon at man.*

As, es, is, os, us, affirm the different qualities of mankind and things, as, *bafe, a low or earthly thing, adverse, a spring downwards, diverse, a divided spring, worse, a low man, aguish, it is from a spring, apeish, he is a son, wise, he is man, actuse, it is all active, close, it is all shut, globose, it is all round as a ball, jocose, it is all joy, noise, it is all nose, as voice is all vocal, or the sound of the cheeks, upish, he is up, abstruse, from our property, astonish, it is the tone of an ass or brutes, babish, that of a baby, copious, a copy of man, ingenious, internally generated in us.*

At, et, it, ot, ut, with their inflections and compounds signify property or in possession and existence, as, *great, the action of fire at or upon the possessions, last, upon the lowest possession, agast, acting upon the lowest possession, past, a thing in the lowest possession or existence, vacant, a thing without possession or property, radiant, a division of rays upon the possessions, sweet and secret, female properties, absent, without possession or property, agent, acting in possession, fit, it is property, apt, a proper thing, first, the fire of life to the lower possessions, instinct, in action within, white, the upper property, or the firmament, hot, the action of the sun on things, absorpt, without a part of the circle of possession, both, man and woman, moist and most, things on the ground, abrupt, from the earth up into the possessions, just, the property of mankind, curst, a man's action of the lower property, occult, actions without the property of light, ancient, one first in possession, decent, fair in possession, acute, a springing property.*

Y, ly, ty, thy, are expressive of properties, existences, and qualities generally, as in, *any the one in action or possession, many, the more in action or possession, dry, the thing without water, airy, the air, ashy, the ash, barrenly, the barren race, brotherly, the brother race, happy, the hap, holy, the high all, fappy, the sap, forty, the four eyes, times, rounds or tens, swarthy, the men of lower property, wry, from upright; and thus are definable all other English, Greek, Welsh, and Latin adjectives. These have been taken at random, and the Greek and Latin terminations of adjectives being all in as, es, eis, os, òs, oos, ous,*

bus, us, on, and er, are mere affirmatives, by the sight, sound, spring, and motion of things.

So that adjectives and participles are names, which imply assertions and attributes, as those of qualities, affections, and properties of substances and things generally; but making no compleat sense, nor determining any particular thing without being joined to another word as a *daring*, a *daring man*. In the English language they are not varied in respect to genders, numbers, cases, or otherwise, except as to the degrees of comparison.

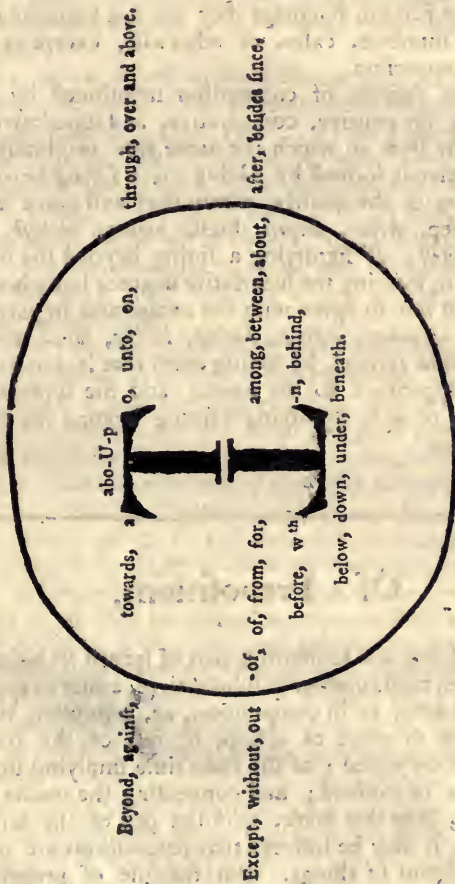
The three degrees of comparison mentioned by grammarians, are the positive, comparative, and superlative; the positive is the state in which the name was originally put; the comparative is formed by adding *er*, a spring beyond the original state, to the quality, where they will agree in concord, as, deep, *deeper*, *deepest*, high, *higher*, *highest*, sweet, *sweeter*, *sweetest*; *est* signifying a spring beyond the limits of the possessions, forming the superlative degree; but where those syllables will not so agree with the names and in participles, as in *aerial*, *ingenious*, *copious*, *daring*, *loving*, *loved*, the comparative must be formed, by setting *more*, that is, mo-er a great spring, in apposition to the name; and the superlative by the addition of *most*, signifying a spring beyond the limits of the possessions.

Of Prepositions.

A Preposition is a substantive part of speech set before other names, most commonly substantives, either in apposition, as, *before a noun*, or in composition, as, *preposition*, to denote the situation or place of action, or rest of the things, to which they are joined; at the same time implying their similar relations or kindred; and connecting the names of substances, as, *from this book*, *with the pen of the writer*; or *from thence*, it may be inferred that prepositions are of themselves significant of things. But the use of prepositions of the names of cases are best understood from the following explanation thereof.

It is observable that O is an universal expression for the circle of motion and extension; that i signifies a perpendicular line or man placed in its center; and that this line, with a traverse one, expressed by T or L and signifying mankind

and other beings and things as extended, and the properties of man denote the nominative case, or that in which they were first named; and all the other cases, as they happen upon, up or down, or to or from either of these lines, are distinguished as in the following example.



These prepositions are definable as follows.

In, with, within, to, into, unto, at, towards. In, signifies man placed in the center of existences, as a middlg beine

being, partaking of, and connecting matter with spirit; with is the spring of *i* into male and female, and *r* their possessions inflected; within is the same in the circle of possession: to is *r-o*, the property of motion from *r* to the circle of motion; into the same within the possessions; unto, at, and towards, the same towards man or the line of possession; afore, before, against, signify things or parts in and out of the borders of possession.

After, behind, since, according to. After is off *r* or the border of possession; behind is to be after man in possession; since, having been in possession; according to, agreeing together in acting; between, betwixt, among, amongst, for, from, about; for, the parts or things of the circle of possession; about and from the parts or things within the circle of possessions of men; between and betwixt, the line *i* dividing the possessions; among and amongst, the things about the circle of possession. Above, up, on, upon; above, the upper spring of the human sight; up, the spring part, on and upon the sky.

Under, below, beneath, down. Under, not sprung within or up the possessions; down, not sprung in; below, from being up; beneath, to be not in possession.

Out, of, from, out of, without. Out, from the possessions of men and things; of, the things within the borders; from, the surrounding parts therein; without, out of possession.

By, through, over, over and above, besides, beyond, except, until. By, the part; besides, below the part; beyond, by the upper covering; thro', from the possessions; over, from the spring of sight; except, acting out of the possession part; until, during the spring or possession of light; the two last names serve also for conjunctions.

CONJUNCTIONS.

A Conjunction is an active part of speech, that connectively or disjunctively joins together words and sentences, as the names of actions, as prepositions do those of substances. They have been divided by grammarians into various sorts; tho' the only significant distinction seems to be into copulatives, connectives, and disjunctives, as the two former sorts

absolutely connect and coalesce both the sentences and their meaning, or when the expression is only of mere local or inanimate motion, barely move on, connect, and continue the sentence or discourse, without any compatibility of meaning; and the latter sorts conditionally, exceptionably, or interrogatively do the same. Of the first class are, *and* or *and*, *on in division or discourse*, *but*, *be it as or by man and things seen*, *yet*, *it is or springs*, also, *on so*, likewise, *the same way*, *still*, *light on things*, altho', *upon to*, notwithstanding, *not opposing the former action*, however, *be the spring of action as it may*, nevertheless, *without any spring*, as, *the earth seen*, as well as, *its surface or under it out of sight*, *for*, *the part in the circle*, therefore, *the parts and spring within the circle*, wherefore, *the parts in which circle*, because, *by our own actions*, that, *towards possession*. And the disjunctives are the following; *or*, *the promiscuous things within the circle of possession*, either, *action or matter*, *nor*, *not the things promiscuously within the circle of possession*, neither, *no action or rest*, till or untill, *during the spring of light on the possessions*, whilst or while, *the action of the upper light on the possessions*, *if*, *life or is it life?* unless, *my spring out*, except, *acting from the parts of possession*, besides, *by the side*; and with which sense the Welsh, Greek and Latin conjunctions correspond, as appears by an analysis thereof at the end of this essay.

An example of their use and construction.—Was it pride and folly, or avarice and envy, that caused the confusion of human speech? It was *neither* the one or the other, *but* the effect of some supernatural cause, *as*, the scripture informs us. *Nor* is it probable, that so great a deviation could have naturally happened; *unless* there was some very great wilful perversion of the original language, *whilst* mankind were contending for possessions *as well as* power. *Nevertheless* the first language is *still* recoverable, *notwithstanding* its many divisions and great disguise, *if* the subject be adverted, after a right method. And *altho'* it may be *also* attended with some labor to mankind, *except* those already skilled in languages, *yet* it may be attained by any English reader, that will endeavour it, *for*, *however* languages may differ, as to the manner of combination or construction of names and sentences, they are certainly one and the same in their principles, and *likewise* in their particles; *because* the letters and particles of all languages appear by this essay to be still the same. *Besides*, as human speech derives its origin from a supernatural cause, its various dialects cannot differ as to their materials. *Wherefore* then so many different opinions concerning these matters,
but

but from our own remifsness? Let us *therefore* exert our faculties in the laudable undertaking of recovering the first universal language, *that* we may be thereby restored to our senses, which seem to be equally perverted.

V E R B S.

VERBS are either simple or compound. The simple are those springs or energetic signs in human speech, which mark the relation and connection of the subject and attribute of a proposition; and affirm or deny the agreement or disagreement betwixt things, as, *man is an animal*. Compound or concrete verbs also include adjectives and participles; or the qualities and attributes of the subject of a proposition, as, *man thinks* or *think is*; sometimes only the subject, as *mae, eimi, I am, or sum*; and frequently the subject, affirmation and attribute, as, *walketh, man is upon action*. In some dialects verbs have been so modified, as to denote or imply the modes, times, persons, genders, and numbers of the things affirmed; and nominally distinguished, as verbs active, passive, neuter, personal, impersonal, regular, irregular, auxiliary, and substantive; tho' according to their real use and signification, all verbs seem to be substantive and auxiliary, and either singly, or conjunctively, with adjectives or participles, formed into attributive or compound verbs, express all modes of actions and affirmations, as appears by the following instances; *sum, I am, or, it is man's existence, es, the second person created or the feminine gender, est, the second, first, and a third person born of the first and second, fui, I have lived or been, fuisti, thou hast lived or been, fuit, he the person born, hath lived or been; amo, I love or am for a woman, the first person, amas, the feminine the second person, amat, the third person produced, the third person, am-avi for ui in fui, he has loved or been loved, the past tense; doceo, I teach or give the lowering action to man, the first person, doc-es, the second person or feminine gender, doc-et the third proceeding from the other two, doc-ui, as in fui, I have lived or been taught, the past tense; lego I read or recall, the first person, leg-is the second, leg-it the third, and leg-i, man read the past; audio, I hear, or, spring the passive sense, au-di-is, au-di-it and au-di-vi, I have lived or been heard;*

and the conjugating particles seem to be the degrees of comparison, as, a, e, i, or as, es is, male, female, mankind, or earth, water and fire, or motion and existences in general; and the persons of *U man*, and thence all things of the masculine gender the first person, as, es, or is signifying the feminine in different degrees and qualities, the second, and at, et, it, the rest of mankind and things, the third person, am-us, em-us, im-us, all men of the male kind of the first person plural, atis, etis, itis, all except the first person singular of the second, and ant, ent, int, all mankind and things in different degrees, except the first and second person singular, of the third person plural; and thus may be explained all the Latin and Greek modes of conjugating verbs.

Verbs are farther distinguished by grammarians into active, passive, and neuter, as being expressive of actions, passions, or neither the one or the other, but mere being or existing, as, *I love, am loved, live, walk, or stand*; tho' according to the signification of words, there does not seem to be any real ground for the latter distinction, for *to love, to be loved, to live, sleep or rest*, must signify either actions, active passions and energies, or their privation and passiveness. So that the distinction in this respect might be more properly made into active and passive only, agreeable to the masculine and feminine, the only proper distinction of nouns as to genders; all actions, substances, and things, at least, as having relation to mankind, being either masculine or feminine, and the distinctions made by the Greeks and Romans being mostly arbitrary and contrary to the meaning of words which ought to determine the genders of nouns.

Verbs have a designation of person, corresponding with the personal pronouns; of number with the singular and plural of nouns, of tenses as representing present, past, and future actions and things; and of modes or the manner in which they ought to be expressed. But whatever necessity there may be for a great variety of modes and tenses in dialects, constructed upon arbitrary principles, it does not appear that any more than one is needful for a natural language, or that the modes of conjugating verbs or any other, are in fact expressible by human speech any otherwise than by the whole form or order of inflection and things. And tho' present, past, and future, seem to be necessary expressions, according to our present mode of conception, yet they are not in reality any representation of time, but of our manner of dividing or reckoning the changes of motions or number of actions in extension, which in the eternal state of spirits, or perhaps

perhaps in a vacuum, might be deemed as one intire action or the present tense.

Simple verbs or affirmatives are all substantive and incapable of being inflected themselves, but serve as auxiliaries in the affirmations and inflections of compound verbs, tho' alone, without the assistance of compound verbs sufficient to express every mode of affirmations, of actions and things, and fully correspond with the nouns and pronouns, as for instance, *I am doing, have done, may, can, will, shall, must, or ought to do; thou, art doing, hast done, &c; he, she, a man, or, John is doing, hath done, speaks, speaketh, &c. We are or were doing, have done, &c;* besides, *id, ed*, with their inflections *ith* and *eth*, and also *is*, added as affirmations in the third person singular to compound verbs; which express attributes, affirmations, and persons, and sometimes the subject and number, tho' the number is commonly implied by the noun or pronoun. In the following specimen of conjugating verbs, the persons, number, and actions or tenses are expressed by different words, with very few variations of terminations.

The feminine or endearing inflections of the second persons *thou* and *ye* have been omitted, as needless, since they all agree with the pronouns *you* and *ye*, and the only changes are from *are* and *be* to *art* and *beest*, *have* to *hast*, *were* to *wert*, *shall* and *will* to *shalt* and *wilt*, and *might* to *mightest*, and *do* to *dost*; but to make use of them in the masculine gender, would be depreciating it. And the participle perfect, being superfluous, it has been likewise omitted; or as *ing* the present is compleat, so *ised* for the past or the privative of springs or actions.

The signification of the conjugating verbs in the four languages is as follows, viz. 1. Am, *mae*, εμῖ, *sum*, in full form of existence; *be*, *fi*, φῶ, *fiō*, *I live*; *can*, *dichon*, δυναμαι, *possum*, in *act* or able to act; *may*, *amhay*, ωμει, *sim*, about acting; *would*, *could*, *should*, *might*, *ought*, *buafun*, ειν, *eslem*, the will or *act sprung* or past; *shall*, *will*, *must*, *byddaf*, εσομαι, *ero*, the lower acting up, the spring of human light, the lower things sprung up; *was* *oeddun*, ἦν, *eram*, *man* or *spring past*; *have been*, *bum*, ἦμην, *fui*, acted in life. 2. *Are*, *ere*, or *art*, *beest*, *wit*, or *idwit*, εἰς, *es*, the lesser spring, and it is the spring or life. 3. *Is*, *it is*, *fi*, *id*, *idiu*, εἶς, *est*, it is seen, sounded, smelt, &c; *hath*, *it acts*; *had* or *ha-ed*, action past; *hadst*, a female action past; *do* or *dost*, motion past. 4. *Are*, *ym*, εσμεν, *sumus*, men in the spring; *were*, *buafom*, εμεθα, *eramus*, men sprung. *Let*, *bydd*, εἶς, *esto*, extend or take thy place; *to be*, *bod*, εἶς, *esse*, the property of motion to beings, which converts substantives into adjectives; *ing*, in action; *it is not*, *nid*, οὐκ εἶς, *non est*, there is no motion.

All English verbs which vary from this mode of inflection being erroneous and irregular, ought not to be established by grammatical rules, but restored to the primitive state in the present tense, and marked in the past tense with the proper accent; or if it should appear to be necessary, to add proper conjugations. But as verbs loose their qualities or active state in the past tense, the English verbs ending in *d* and *t* in the past tense, have been very properly diminished and substantived, and accordingly contracted in their sounds, of *ed* to that of *d* and *t*, as taught from *taught*, when the *ch* was accented hard, and a like the German *a* or *o*, *felt* for *feeled*, *checkt* for *checked*, *slept* for *sleped*, *left* for *leaved*, *gilt* for *gilded*, *bled* for *bleeded*, *fed* for *feeded*, *had* for *haed*, *fed* for *feeded*, *fled* for *flyed*, *sold* for *selled*, and such others as are so contracted without any other variation, that are capable of a past tense, except, *let*, *put*, *do*, *think*, and other imperatives, which can form no perfect past tense, without the aid of the auxiliary

auxiliary verb *have*, to express some degree of human energy or return to the creative fiat. And as all other tenses seem to be arbitrary and indefinite, the best way of expressing the minuter divisions of actions must be by adverbs or numerals.

And as there is no sort of foundation or necessity for the participle perfect, the best way of correcting those verbs which are supposed to be irregular therein, would be to drop it as superfluous, and fully as well expressed by the past tense, as *help*, *helped*, without *holpen*, *cleave*, *cleaved*, or *cleft*, instead of *cleave*, *clave*, *clove* and *cloven*, *hang* *hanged*, for *hang* *hung*. And as to the forming a regular past tense, by reducing irregular verbs to their primitive state in the present tense, the following may perhaps be no improper observation, viz. *all* in *fall*, before the corrupt sound of the northern *a*, as that of *o*, was, as it ought to be, accented, like *ale* in *pale*, and marked with a long accent, as signifying *from high*; its past tense accented short, as *all* in *shall*; and wrote *fall* and not *fell*; the *e* not having then taken the place of *a*, nor *a*, that of *o*; *shake*, signifying *a passionate action of a subject*, is properly accented and wrote in the present tense, but its past tense having partaken of the northern accent, it then came to be wrote and accented *shook*, instead of *shaked*, which, notwithstanding its long establishment by vulgar custom ought to be rectified accordingly; and so as to *swear*, *heave*, *freeze*, *abide*, *strike*, *dig*, and various other instances, where the *e* has assumed the place of *a*, *a* of *o*, *o* of *a*, *e*, *i*, or *u*, of *i*, or any other change of vowels from the present, to form the past tense; except such as *do* and *did*, which are different words, and of themselves incapable of any inflection. And the English terminations *an* and *en*, borrowed from the northern dialects, add nothing to the meaning of our names, but the English, or Engli-Saxon names, are of a southern or Celtic origin, and as fully expressive of the meaning to which they are applied without them; except where they are added to form the singular number, or to active names as substantiving articles, as in all other Celtic dialects.

A D V E R B S.

ADVERBS are certain energetic or active particles or *additional* verbs added to, or joined with other names in propositions, to denote the degrees and manner of things, as

to quantity, situation, quality, motion, and rest. Of quantity, as less, lesser, least, much, more, most, great, greater, greatest, long, longer, longest, short, shorter, shortest, broad, broader, broadest. Of situation or place, as where, whither? up, down, above, below, high, higher, highest, here, there, yonder, far, farther, farthest, within, without, upwards, downwards, forwards, backwards, and such as are expressive of the situation of bodies in motion, or at rest. Of qualities, as wisely, knowingly, sensibly, decently, likely, fairly, warmly, foolishly, beastly, coldly, hardly, and such as express intentional qualities. Of motion and rest; as comprehending affirmatives, interrogatives, interjectories, and those improperly called adverbs of time, as, when? now, anon, then, yesterday, to-day, to-morrow, henceforwards, ever, never, how often? often, oftener, oftenest, once twice, thrice, seldom, however, away, begone, adieu, speedily, slowly, verily, yes, yea, no, why, however, perhaps, alternately, as, alack, ha, alas, ho, oh.

There are no other sorts of adverbs, expressive of the order, time, or manner of things, as appears by the definition of those of the four languages in the vocabulary; nor does it thence appear that there is in fact above three sorts of adverbs, namely, quantity or extension or bulk of bodies; quality or an illation of light, heat and motion thereon, and penetrating the same, expressed by *ly*, as *ty* does extension in substantiving qualities; and motions energetic, animate, and local, with the contraries, as privation, rest, and matter. And the degrees, like adjectives, are compared by adding *er* and *est*, as comparative and superlative, to the positive or the state or degree of beings and things in act, or putting *more* or *most* in apposition thereto.

The degrees of distance and situation, are reckoned like prepositions, upon lines, upright, across, or slantways, extended from the centre of action or existence in our system where man is supposed to stand; or upon man as a mikrokosm standing up with arms extended; his head representing the unseen celestial system, being the superlative degree upwards, the extent of his sight or the sky, the comparative, his body or the world, the positive, upwards, downwards, and crosswise, his limbs below the parts of generation, as representing the parts below the earth's surface or growth part, the comparative downwards, and beyond it the superlative, the extent of view, the comparative sideways, and beyond it the superlative, as appears by the definition of Adverbs in the vocabulary. And tho' interjections are supposed to add nothing

to

to the sentence, they certainly express the sorts and degrees of energy with which the whole is affirmed.

S Y N T A X.

HAVING thus explained the several parts of a rational grammar, it now remains only to lay down some general rules for their construction, into simple and compound sentences, according to their natural concord, government, and arrangement.

All the parts of speech, which were originally only particles of one or two letters, having naturally coalesced and united, in more complex names, and words or propositions, without the assistance of art; so in all languages, like the English, in which respect both the simple and complex names still retain their primitive state, without any loss of their natural powers of construction, by any arbitrary addition or combination of artificial signs or modes of concord, like the Greek and Latin, the parts both simple and complex being precisely understood, will still be governed by their meaning, and naturally coincide in sentences, in the same manner as the ideas of a person unacquainted with the artificial rules of logic, are by their natural relation logically connected and formed into regular thesises, hypotheses and syntheses. As for instance; a person, who perfectly knows the meaning of the parts, can in his mind form and express the following sentences; two and two of any thing are, *is* or *is* to be founded four, and not three; and should they happen to be horses, whether with or without shoes, they must be the horses of some man, rather than those of a cow; but if they are delivered, in whatever place they stand, it must be to and from some place, and by and to some body, or if they should only be called, it ought to be done by their right names. Or; supposing Adam, *i*, or any one know myself or himself to be the first man, inhabiting space, and that his length and breadth of extension, was at all times or upon all motions, and as much more, as he or *i* might by the extension of the arms acquire, without dispossessing another, were our own property, *i* might, as the first existence and proprietor here of the kind, call myself the first, one, or *i*. If I had a wife and a son, who had a wife and a son, and had been taught to tell seven in English, with their precise meaning,

ing,

ing, I might as my next relation, as well as the second person in existence, name my wife two or thou, my son, as the third in being and possession, I might name he, him, or three, which make up the number of the singular stock; and as to the plural number or stock, the first and second person of the singular, and the son which sprung from them, with his son being four in number, and the first spring of the second stock might be named *we*, as the first person plural; the two wives *ye*, the second persons plural of the kind or genders; and all other persons excepting those of the singular number, as the grandson and his offspring, the sixth person from the first or the third in the second generation or plural number, *they*. Then if the first man or any other perfectly understood the meaning of all other names and energies, which appear to be as equally related to the nature of things as these, he could have no difficulty of putting them together according to true concord, as the meaning and signification would not permit him to err; nor indeed is the English to be taught by any other significant rules. The parts of speech being precisely understood, the best way then of acquiring the right English construction, is carefully to observe the manner and style of the best English writers, and to procure an habit thereof by reading and writing; rather than be perplexed by innumerable tedious and unmeaning rules of phrases, sentences, distinctions, and variations of names, from their natural order; for which there is no sort of foundation in the English, or any other language of nature.

But since the English language is that here proposed as an universal one, it may not however be improper to take some little farther notice of the rules of English Syntax. In all languages to form a right sentence the words must agree in construction with one another, as to case, number, gender, and person, either according to the natural order of things, or some arbitrary mode of concord and government, by a variation of the terminations substituted in lieu thereof in particular languages. But the English doth so only from the sense of the words, without any variation of terminations, except that *es* or *s* signifying the feminine gender, is sometimes added to form the plural number of substantives, and the substantive verb *is*, or the pronouns *it*, with its inflections, to form the third person singular of verbs, and *as* and *es* in some instances, to express the masculine and feminine genders.

And though it has no other case but the nominative, or any variation of cases at all, yet all English verbs agree with the substantives in number and person, without any exception; and

and the state or situation of substantives are expressed by prepositions set in apposition thereto in the same manner as the articles; nor have the adjectives any variations, besides the degrees of comparison; and yet both they and participles agree with the substantives in gender, number and case; and when two substantives of different sorts of things come together, the place, state, or case of the last is expressed by the preposition *of* or *'s*, signifying *of his*; unless the latter substantive is of the same sort with, or explains the former; in which case they are both of the same case, state, or situation. Conjunctions, adverbs, and relatives, serve to connect sentences, as prepositions do words. The relatives *who*, *what*, and *which*, and all other English names as well as things, must agree with the antecedents as their originals, whether persons, actions, or substantives. When two verbs come together, the latter is to be in the infinitive mode.

V O C A B L E S.

An additional vocabulary of primitive nouns defined, with a separate explication of pronouns, adverbs, conjunctions, and prepositions; which compleats what has been already published, of the English, Welsh, Greek, and Latin primitive names, and fully explains the nature and origin of all the vocables and parts of those several languages.

ABHOR, DETEST, HATE; CASHAU, TROI YMAITH; MUDASOMAI, STUGEO, AVERSOR, ODIIO HABEO. These signify to turn from one with a scornful note of exclamation, or scornful motion or manner.

ABLE; GALLU, DICHONI; DUNAMAI, POSSUM. To be up or high in existence.

ACCEPT, TAKE, SNATCH; CYMERYD, DERBYN, CIFIÖ; DECHOMAI, LAMBANO, ARPASO; ACCIPIO, CAPIO, RAPIO. To enter into possession of places and things.

ACCURATE; DYFAL, MANWL; AKRIBOS; EXQUISTUS. Active in running to, seeing small things, and above active in things.

ACORN,

A P

ACORN ; MES ; BALANOS ; GLANS, the lesser or beaft food.

ACT, DO, MAKE ; AG, EGNI, GWNEID ; AGO, POIED ; AGO, FACIO, the moving or acting quality or property.

ADD, GIVE, PUT ; RHOI, DODI, DODIAT ; DIDOMI, TITHEMI, EPITITHEMI ; DO, ADDO, PONO, to act, put, or add, from one thing to another.

ADMIRE, WONDER ; RHYFEDDU, ANRHYFEDDI ; AGAO, THUMASO ; DEMIROR, ADMIROR, to divide or advert the action of the great high light or the sun.

ADORN, DECK, DRESS ; HARDDU ; KOSMEO, KAZO, AGALLO ; ORNO ; to add to, or upon the lower covering.

ADVERB ; RHAGFERF ; EPIRREMA ; ADVERBIUM, signify additional or increased verbs. See the vocabulary of adverbs.

AGREEABLE, GRATEFUL, THANKFUL ; DIOLCHGAR ; LAROS ; GRATUS, acting together with equal spring or warmth, or equally in the division of the high light.

AIR ; AUIR ; AER ; AER, water and fire, the earth's spring.

ALE, BEER ; CORW ; ZUTHOS ; CEREVISIA, the nourishing, feeding, and rejoicing liquid in a secondary sense.

ALL OF OLL, WHOLE ; OLL, CUBOL ; PAS, OLOS ; OMNIS, TOTUS, all space; extension, and existence.

AM, to be ; BOD, MAE ; EIMI ; SUM, to live or be in existence.

AMAZEMENT, ASTONISHMENT ; SYNDOD ; THAMBOS ; STUPOR, the lower existences or beings without sight.

ANCHOR ; ANGOR ; ANKURA ; ANCHORA, from acting.

ANOTHER ; AIL, NAILL, ARALL ; ALLOS, ETEROS ; ALIUS, ALTER, from their possessions, or the country, or luminaries from in a primary sense.

ANT, PISMIRE ; MYRGRYG ; MYRMOS ; FORMICA, the community, or the little active millions in a secondary sense.

PE, MONKEY, BABOON ; EPA, MONCI ; PITHEX, KERKOPITHEKOS ; CERKOPITHECUS, CYNOCEPHALUS, a man dog, an offspring or a dog like man.

APPLE, PUPIL of the EYE ; GLEINI ; GLENE ; PUPILLA, our action, spring, or part of light.

D

ARRIVE,

B E

ARRIVE, COME ; DYFOD, CYNHYRCHU ; ERCHOMAI ; VENIO, to be together upon one spot or possession.

ARROW, DART, JAVELIN ; SAETH, PICCELL, TAFL ; OISTOS, BELOS, ATOS ; SAGITTA, TELUM, JACULUM, upon the line, stretch or spring.

ARTERY ; RHEDWELI ; AORTE ; ARTERIA, the spring of life.

AS MUCH ; CYMAINT ; TOSOS ; TANTUS, the first action or motion seen in extension.

ASH ; ONEN ; OREINE : ORNUS, FRAXINUS, the lowest, highest, or brittle one.

ASK, SEEK, SEARCH ; CEISIO, CHWILIO, DYMUNO ; EROTAO, DIZO, ETAZO, DEOMAI, ZETEO ; QUÆRO, EXAMINO, QUÆSO, acting after, seeing for, &c.

ASSEMBLY, COMPANY, MULTITUDE ; CYNLLEIDFA, LLIOS, TURFA, CYMANFAI ; OMILOS, AGELE, PLETHOS ; CÆTUS, GREX, TURBA, many living or being together in the same part, place or country.

ASSIDUOUS, DILIGENT ; DIVID, PARHAUS ; LIPARES, EPIMELES ; ASSIDUUS, DILIGENS, it is slavish, everlasting or never-failing.

B.

BANQUET, FEAST : CYFEDDACH ; EUOCHIA ; CONVIVIUM, living high together.

BASHFULNESS ; GWILDER ; AIDOS ; VERECUNDIA, a man full low and inactive.

BASTARD ; ORDDERCHFAB ; NOTHOS ; NOTHUS, a lesser son of the house, as born of a concubine, dwelling in the house, and not spurious, as when the father is unknown.

BE, BE BORN, GO ; BOD, WYF, MYNED ; GEINOMAI, EO, TUNCHANO ; SUM, FIO, to be, move or live within the circle of existence.

BEAKE, BILL ; PIG, GYLFIN ; RHUNCHOS ; ROSTRUM, the place of food, the nose or small divided end or edge.

BEEHIVE ; CYCHGWENYN ; KUPSELE ; ALVEARE, a shut upon bees.

BETLE ; CHWIL ; KANTHAROS ; SCARABÆUS, the blast race.

BEG ; GOFYN ELUSEN ; LISSOMAI ; IMPLORO, acting or asking earnestly for food or the palace gift.

BEGUILE ; TWILLO ; DELEO ; DECIPIO, to be without light or sight.

BLAMELESS ;

C H

BLAMELESS ; DIGWL ; AMUMON ; INCULPATUS, to be unculled, or without detraction.

BOLD or **BALD** ; HY ; ITES ; AUDAX, the high and active.

BOND-SERVANT or **SLAVE** ; GWAS CAETH ; LATRIS ; SERVUS, a confined servant.

BOSOM ; MYNWES ; KOLPOS ; SINUS, the hollow inside part of man.

BRANCH ; CANGEN ; ERNOS ; RAMUS, a spring on a lower.

BRANDISH ; CYNHYRFU ; PALLO ; VIBRO, to lift up or move the foot, arm, or other thing, with a spring so as to give it a shake.

BRIGHTNESS ; DISGLEIRDEB ; AIGLE ; SPLENDOR, the action of the high light on the lower parts.

BROIL ; CRASU ; OPTAO ; TORREO, to heat without water.

BRUSH, YSCUBO ; KOREO ; VEREO, to spring upon the lower parts.

BUG or **WOODLOUSE** ; CYNRHON ; LORIS ; CIMEX, a thing with a spear end acting into another thing.

C.

CABBAGE ; BRESYCH ; KROMBE ; BRASSICA, a shut upon the springing up.

CABLE ; RHAFANGOR ; KALOS ; RUDENS, a shut from acting.

CANAL ; CANOL, CAFN ; SOLEN ; CANALIS, a shutting in.

CANON ; CANON ; KANON ; CANON, a shut upon action.

CARD ; CRIBO ; KNAPTO ; CARMINO, acting into a thing with an edge.

CARVE ; CARFIO ; GLAPHO ; SCULPO, acting into or upon a thing.

CATTLE ; ANIFALTYN ; KTENOS ; JUMENTUM, the acting or drawing animals.

CAVIL ; CELLWAR ; SKOPTO ; CAVILLOR, acting or seeking to catch one slyly by words.

CAVITY ; CEUEDD ; KOTULE ; CAVITAS, a place, to rest from fight.

CHAFE or be **ANGRY** ; DIGIO ; ECHTHEO ; IND^{ar} part or to be heated or fired.

C U

CHAPEL; **CAPAL**; **KLISIA**; **CAPELLA**, the primitive places of devotion being open and uncovered like Stonehenge, these signify such places covered at the top.

CHAPMAN; **MERCHNATUR**, **PORTHMON**; **EMPOROS**; **MERCATOR**, the portman or marketman, or the chief of buying and selling, formerly set over all sorts of sales and markets.

CHARIOT; **CERBYD**; **RHAIDON**, **ARMA**; **CURRUS**, **RHEDA**, the running or fighting car or carriage.

CHASTE; **DIHALOG**; **AGNOS**; **CASTUS**, undefiled or covering or keeping close the female property.

CHICKEN; **CIW**; **POLOS**; **PULLUS**, the first of the animal.

CLOSET; **CELL**; **MUCHOS**; **CELLA**, a shut out of sight, or the resort of the Muses.

COAL; **GLO**; **ANTHRAX**; **CARBO**, a thing that has the action of the sun or fire, that is, a burning thing.

COFFER, **COFFIN**; **ARCH**, **CIST**; **KIBOTOS**; **ARCA**, a covering upon man or other thing.

COMB; **CRIB**; **KTEIS**; **PECTEN**, see **CARD**.

COME; **CYNHYRCHU**; **IKNEOMAI**; **VENIO**, to be together in one place.

CONDUIT; **MYNEDIAD**; **AMARA**; **MEATUS**, a water shut so inclosed as to go together.

CONE; **CYN**; **CONOS**; **CONUS**, a thing high and solid.

CONJUNCTION; **CYSYLLTIAD**; **SUZEUXIS**; **CONJUNCTION**, a joining together. See the list of conjunctions hereafter.

CRAB, **CRANC**; **KARKINOS**; **CANCER**, an inclosed thing in the water.

CRIER; **RHYNGYLL**; **KERUX**; **PRÆCO**, one that calls or speaks between.

CROW; **BRAN**; **KORAX**; **CORVUS**, a braying or croaking animal.

CROWD; **GYR**; **AGURIS**; **COETUS**, a company of men or animals.

CRUDE or **CRYSTAL**; **CRYSIAL**; **KRUSTALLOS**; **CRYSTALLUS**, a shining thing with the crust or covering

^{jon.}
^{blat.} **BE**; **CYFOCHOR**; **KUBOS**; **CUBUS**, equal sides.

BEC
or askir

BEGU

light or 1.

E S

D.

DAMAGE ; DAMUEN, COLLÉD ; BLABE ; DAMNUM, for the place of the cattle.

DANGER ; PERYGL ; KINDUÑOS ; PERICULUM, a place where the fire acts upon the parts.

DASH ; YSIGO, TARO ; PROSKROUO ; ALLIDO, to act or throw from high to the ground.

DAUGHTER ; MERCH ; THUGATER ; FILIA, my race or female offspring.

DEFILE, HALOGI ; MIAINO ; FÆDO, to act in or upon one, or deprive one of his daughter.

DEPH ; DYFNDER ; BATHOS ; PROFUNDITAS, the ground of a dark part.

DINNER ; CINIO ; ARISTOS ; PRANDIUM, a meal at the breaking up of the first plowing of the day.

DISSIPATE ; DIFRODI ; DIASPAO ; DISSIPO, to deprive the country.

DISTASTE ; CAWDD ; PTAISMA ; OFFENSA, separate or go off this part ?

DO ; GWNEID ; AGO ; AGO, to act or move.

DOWRY ; CYNESGAETH ; PHERNE ; DOS, the female gift.

DRONE ; EILIW, DIFFIGR ; PHUKOS ; FUCUS, one deprived of his sight or other energetic force.

DROUGHT ; SYCHDER ; AUCHMOS ; SICUTAS, the action of the firmament upon the lower parts, or being deprived of water.

DWARF ; COR, NAR ; NANOS ; NANUS, one not high grown, or just upon the ground.

E.

ENDEVOR ; YMGAI ; PEIRASO ; CONOR, to get up from being down or below.

ENRAGE ; SWMBYLU ; KENTEO ; STIMULO, to act or prick into.

EQUAL ; GWASTAD, CYSTAL ; OMALOS ; ÆQUUS, even, upon the same stand or together.

ESTABLISH ; SEFYDLU ; BEBAIO ; STABILIO, to rest the beast, or make them stand upon a particular part or spot.

F I

ETERNITY; TRAGWYDDOLDEB; AIDIOS, AION; ÆTERNITAS, the circle of motion or action in extension, this world or during all spring.

EXCUSE; ESGUSODI; APOLOGEOMAI; EXCUSO, to speak for the absent.

EXERCISE; YMARFER; ASKEO; EXERCEO, to be out upon the spring.

EXTINGUISHED; DIFOD; SBENNUO; EXTINGUO, to put a thing out of its existence.

F.

FABLE; CHWEDL; AINOS; APOLOGUS, speaking of actions past.

FABRICATE; GWNEITHR; TEUCHO; FABRICO, the action or work of a man, or man's hand, or in building.

FADE; GWIFO; MARAINO; MARESCO, to be from springing, or growing, or dying.

FAN; WYNTYLL; LIKMOS; VENTILABRUM, wind sprung by the hand.

FASTING; IMPRYDIOL; NESTIS; JEJUNUS, lessening food or the season of feeding.

FASTEN or **FIX**; YMWTHIO; PEGNUO; COMPINGO, acting a thing lower in.

FATE; COEL, DAMWAIN; AISA; SORS, where the action stands still or the thing falls.

FATHER; TAD; PAPPAS, PATER; PAPPÀ, PATER, the feeding property, or a part of our property.

FEMALE; BENW; THELUS; FEMINA; signify the mother of the male.

FESTIVAL; GWIL; EORTE; FESTUM, the season.

FETTER; TROEDOG; PEDE; PEDICA, a shut upon the feet.

FIBRE; MANWYTHI; IS; FIBRA, the sounding small veins within.

FIELD; MAES; AGROS; AGER, pasture or ploughed ground.

FILE; LLIF; RHINE; LIMA, the sharp flower.

FILL; LLENWI; ADO; SATIO, adding to place or extended parts.

FILLET; TALAITH; KREDEMNON; VITTA, upon or about the head.

FILTH;

F U

FILTH; **BYDREDDI**; **THOLOS**; **SORDES**, the things along the ground.

FINISH; **DIBENU**; **ANUO**; **PERFICIO**, to be in.

FIRTREE; **FYNIDWYDD**; **ELATE**; **ABIES**, the long strait growth.

FLEAS; **CHWAIN**; **PSULLOS**; **PULEX**, the leapers or flyers.

FLOURISH; **BLODEUO**; **THALLO**; **FLOREO**. See the next.

FLOW; **LLIFO**; **RHEO**; **FLUO**, in a primary sense signify an ilation of the sun's rays, or of its return of life, as growth, the flowing or reflowing of water, and other similar things.

FLY; **HEDEG**; **IPTAMAI**; **VOLO**, to spring forward or lengthwise.

FLY; **GWYBED**; **MUIA**; **MUSCA**, the blown things.

FORBID; **GWAHARDD**; **EIRGO**; **VETO**, the action of woe, or stopping upon an action of driving.

FORM; **FURF**; **MORPHE**; **FORMA**, things in the circle of life or existence in their primitive sense.

FOUNDATION; **SYLFAEN**; **THEMELON**; **FUNDAMENTUM**, the quality of things, or the origin of property.

FOUR; **PEDAIR**; **TESSARES**, **TETOR**; **QUATUOR**, are expressive of the firmament or light, mentioned in Genesis to be the work of the fourth day of the creation, as appears by my former traité upon this subject.

FREE; **RHYDD**; **ELEUTHEROS**; **LIBER**, in their primary sense signify the action or flow of the sun's rays.

FRIEND; **CYFALL**; **PHILOS**; **AMICUS**, another equal.

FRIGHTEN; **DYCHRYNU**; **ATUSO**; **TERREFACIO**, from the action of the high fire or thunder.

FRINGE; **GODRE**; **KROSSOS**; **FIMBRIA**, the edge round a thing.

FROTH; **EWIN**; **APHROS**; **SPUMA**, springing on the water.

FULL; **LLAUN**; **PLEOS**; **PLENUS**, in their primary sense signify the hand or other things extended with bodies.

FUNERAL; **ANGLADD**; **KTEREA**; **EXEQUIÆ**, an interring.

FURY; **CYNDDAREDD**; **ERINNUS**; **FURIA**, an infusion of fire.

H A

G.

GARDEN; GARDD; ORCHOS; HORTUS, were the first inclosed grounds, which in Britain and other countries from an apprehension of deluges, were at first on the entrances of mountains, promontories or garths.

GATHER; CITYRRU; AGEIRO; CONGREGO, to heap together.

GAZE; YMSYNIED; THEAOMAI; CONTEMPLOR, to think or look on a thing or place.

GIRD; GREGISU; ZONNUO; CINGO, about a man's lower covering.

GLEBE; GLYB, PORFA; BOLOS; GLEBA, the place of feeding or growth.

GLITTER; DISGLEIRIO; AMARUSSO; FULGO, the action of the high light upon the lower parts.

GNASH; RHINCIAN; RHOIGEO; STRIDEO, the sound of acting between two things.

GO or MOVE; MYNED; BAINO; EO, man going, moving or springing.

GOOD; DAIONUS; AGATHOS or EVS; BONUS, the root or spring of us.

GRAPE; GRAWNWIDD; STAPHULE; UYA, a growth from fire and the spring of life.

GRASSHOPPER or LOCUST; LOCUST or EDNOGUN; AKRIS; LOCUSA, things or generations that cover the ground.

GREEDY; AWYDDUS; LABROS; AVIDUS, for growing or increasing.

GROVE; LLWYN; ALSOS; LUCUS, a part extended with woods.

GROUND; LLAWR; OUDAS; SOLUM, the part of the earth under and round about us.

GUEST; LLETEIWR; XENOS; HOSPES, a lodger and boarder for a short time.

H.

HALF; HANER; HEMISUS; DIMIDIUS, divided in the middle.

HALTER; TENYN; PHIMOS; CAMUS, a thing to draw up.

HAMMER; MORTHYL; SPHURA; MALLEUS, a great stroke to drive in a lower thing.

HAPPY;

I N

HAPPY ; **DĒDWYDD** ; **OLBIOS** ; **FELIX**, a joyful thing or springing property to man, all life and high life.

HEARTH ; **AILWYD** ; **ESCHARA** ; **FOCUS** ; a thing under or covered by fire.

HEIGHT ; **UCHELDER** ; **UPSOS** ; **ALTITUDO**, the high possession or the parts seen upwards.

HELM ; **LLIW** ; **OIAX** ; **GUBERNACULUM**, the driver or chief of a family, country, a ship or other thing.

HELMET ; **HELM** ; **KORUS** ; **GALEA**, a covering upon the upper part.

HELP ; **CYMORTH** ; **ONEMI** ; **JUVO**, to assist one up, or with food, or other comforts of life.

HOARSENESS ; **CRYGDER** ; **BRANGCHOS** ; **RACEDO**, a stoppage in the throat.

HOBGOBLIN or **ELF** ; **ELLYLL** ; **MORMO** ; **LARVA**, light or appearances in the night.

HOGSHEAD ; **CERWIN** ; **KERAMOS** ; **DOLIUM**, a large vessel, a wine vessel, or the head or chief vessel.

HOPE ; **GOBETH** ; **ELPIS** ; **SPES**, the future, high or all joyful thing.

HOSTAGE ; **GWISTYL** ; **OMEROS** ; **OBSES**, a pledge guest.

HOWL ; **UDO** ; **OLOLUSO** ; **ULULO**, the noise of a dog, an owl, &c.

HUMMING ; **BWM** ; **BOMBOS** ; **BOMBUS**, a low noise or sound, which has not the least resemblance to the human voice, like that of a bittern or heron.

HUMBLE ; **UFEDD** ; **IKETES** ; **SUPPLEX**, from being high.

I.

IAMBIC ; **TROED-IO** ; **IAMBOS** ; **IAMBUS**, the principles of speech and music, the short and long feet, or the Iopæan song and dance.

JAVELIN ; **PICELL** ; **AKON** ; **JACULUM**, a thing acting up or darting.

JAUNDICE ; **CRYDMELUN** ; **IKTEROS** ; **ICTERUS**, the yellow shaking.

IMPLORE ; **IMOFYN** ; **LISSOMAI** ; **IMPLORO**, acting with force about, or earnestly seeking things.

INFANT ; **IFANC** ; **NEPION** ; **INFANS**, life just in action or existence.

INNUMERABLE ; **ANIBEN** ; **MURIOS** ; **INFINITUS**, without end.

INTERPRET ;

L O

INTERPRET ; **DEONGLI** ; **ERMENEUO** ; **INTERPRETOR** ; to prate between, or to divide or distinguish a confused mass of speech or things.

INTIRE ; **CYFAN** ; **OULOS** ; **INTEGER**, together or in one place of existence.

ISTHMUS ; **ISDWIFOR** ; **ISTHMOS** ; **ISTHMUS**, the land betwixt two waters or seas.

ITCH ; **CRACH** ; **PSORA** ; **SCABIES**, a covering upon, from the lower parts.

JUDGE ; **BARNU** ; **DIKASO** ; **JUDICO**, the bar one or the chief speaker.

K.

KERNEI ; **CNYLLUN** ; **PUREN** ; **NUCLEUS**, the inclosed pure one, or part of the nut.

KICK ; **PUIO** ; **PAIO** ; **FERIO**, to spring the paw or foot.

KNEEL ; **CAMUGLIN** ; **OKLASO** ; **GENUFLECTO**, to bend the knee.

KNOT ; **COLWM** ; **KOMBOS** ; **NODUS** ; shut altogether.

KNUCKLES ; **CYMALBYS** ; **KONDULOS** ; **DIGITI ARTICULUS**, the joints of the finger.

L.

LEAKE ; **TRWYDDO** ; **KATARREO** ; **PERFLUO**, to go through.

LEAN ; **CUL** ; **ISCHNOS** ; **MACER**, a thing acting or growing only in length.

LEATHER ; **CROEN** ; **BURSA** ; **CORIUM**, the skin or covering of an animal stretched.

LEAVEN ; **SURDOES**, **CHWYDDDOES** ; **ZUME** ; **FERMENTUM**, the sour, swollen, or heating paste.

LENGTH ; **HYD** ; **MEKOS**, **LONGITUDO**, action or extension lengthwise.

LEISURE ; **SEGURYD** ; **SCHOLE** ; **OTIUM**, being without motion or sound.

LEVEL ; **GWASTADHAI** ; **NASSO** ; **ÆQUO**, to be standing together, even, either high or low, or up or down.

LIKE ; **CYFELIB** ; **ALINGKIOS** ; **SIMILIS**, in their primary sense signify life and light, which are alike.

LOIN ; **LWYN** ; **ISCHIS** ; **LUMEUS**, upon an animal within.

LOITER ; **YMAROS** ; **IAUO** ; **COMMOROR**, to stand still without motion.

LUXURY ;

N E

LUXURY ; TRYTHYLLWCH ; STRENOS ; LUXUS, acting beyond the power or property of man.

M.

MEADOW ; GWERGLADD, LEIMON ; PRATUM, the place of the greater growth or spring.

MECHANICK, ARTIFICER ; SAER ; BANAUSOS ; MECHANICUS, a worker in arts.

MELT ; TODDI ; MELDO ; LIQUEFACIO, to diminish or destroy the compactness of a body, to make it flow or resemble honey.

MEMBER ; AELOD ; ARTHRON ; MEMBRUM, the spring parts, branches or shanks about a man.

MERCURY ; MORIWR ; ERMES ; MERCURIUS, the great seaman, his wings alluding to the sails of ships and their swift motion.

MERCY ; TRUGAREDD ; ELEOS ; MISERICORDIA, in their primary sense is to help one over or out of the water, and emblematically out of any other trouble. It may be no improper phrase to be made use of to the old carrier of Acheron.

MIDDLE ; CANOL ; MESOS ; MEDIUS, the most inclosed or shut of all.

MILD ; GWAR ; PRAOS ; MITIS, a thing without much fire or action.

MILT ; BLEDDYN ; SPLEN ; SPLEN, the life or spring of the human blood or its circulation.

MIND, SOUL ; MEDDWL, ENAID ; THUMOS, NOUS ; ANIMUS, the life and light of man.

MINGLE ; CYMYSGU ; KERANNUMI ; COMMISCEO, to be together in, or possessing one place.

MISFORTUNE ; ANFORTYN, ANDDAMWEN ; DAIMON ; INFORTUNIUM, no force, strength or comfort to man.

MONSTER ; ANGENFIL ; PELOR ; MONSTRUM, a man with a female belly or a privative male.

MYRTLE ; MYRWYDD ; MYRTOS ; MYRTUS, numerous leaves on its top.

N.

NECK ; GWDDF ; AUCHEN ; CERVIX, the breath inclosure.

NECKLACE ; AURDORCH ; ORMOS ; MONILE, surrounding the neck or a golden torques.

P E

NEIGHBOUR ; CYMYDOG ; GEITON ; VICINUS, living in the same place or together.

NERVES ; GIAU ; NEURON ; NERVUS, the spring of growth or life.

NIPPLE ; TIDEN ; THELE ; PAPILLA, the flowing part.

NOISE ; TROEST ; DOUPOS ; STREPITUS, the sound of the two feet.

NUMBNESS ; FERDOD ; MALKE ; FRIGUS, a great privation of heat.

O.

OAR ; RHWYF ; ERET MOS ; REMUS, the rank or order of rowing.

OATH ; LLW ; ORKION ; JURAMENTUM, upon the light of man.

OBSCURE ; TYWYLL ; AMAUROS ; OBSCURUS, the circumambient air without light.

OINTMENT ; IRAD ; MURON ; UNGUENTUM, a softening at the fire.

OLD AGE ; HENAIN T ; GERAS ; SENECTUS, acting to the last or utmost action.

ONION ; WINWYN ; KROMMUON ; CÆPE, a round, inclosed or shut thing.

ORGAN ; ORGAN ; ORGANON ; ORGANUM, the human tone, song or music.

OVERTAKE ; CYRHAEDD ; OREGO ; PORRIGO, acting or reaching the confines or borders.

P.

PAGE ; GWAS TROED ; AKOLOUTHON ; PEDISSEQUUS, a foot-servant, a follower, or a horse follower.

PALPITATE ; LLAMU ; PALLOMAI ; PALPITO, to leap.

PAVEMENT ; PALMENT ; DAPEDON ; PAVIMENTUM, a good footing in the house or possessions.

PEACE ; HEDDUCH ; HESUCHIA ; PAX, from action.

PEBBLE ; CARREGAN ; KOCHLAX ; LAPILLUS, a little stone.

PEEL ; RHISGLO ; OLOPTO ; DECORTICO, all off the covering or lower part.

PENTHOUSE ; PENTYS ; GEISON ; SUGGRUNDA, the top of the lower house.

PERFORATE ;

P R

PERFORATE ; **TYLLU** ; **TRUPAO** ; **PERFORO**, in, to or through a thing.

PERFUME ; **PERAROGLI** ; **THUMIAO** ; **SUFFIO**, sweet smelling exhalations, as those of fruit, flowers, &c.

PERSON ; **PERSON** ; **PROSOPON** ; **PERSONA**, are defined in the former Lexicon, to signify sweet sound from *pêr-son* ; but *pêr* also signifies an apple or any other ripe sweet fruit, as figs or figes, according to the Welsh, which resemble that which perhaps gives man the denomination of person, or the sound of the apple ; and the word *vices* seems to derive its origin from *figes* ; the *v* consonant and the digamma being of the same signification, and *g* its other half, only the inflection of the radical *c*, and *diāfal* and *fall*, the Welsh names of the devil or fallen angel, being from *afal* an apple, as the English word *fall* seems to be.

PITCHER ; **DYFR LESDR** ; **KROSSOS** ; **HYDRIA**, a water vessel.

PLEASE ; **LLONNI** ; **ILIAO**, **ADEO** ; **PLACEO**, **PROPI-TIUS SUM**, an ilation, emanation or addition of good qualities from above on the lower parts.

PLOW ; **ARU** ; **AROO** ; **ARO**, to spring or dig up the earth.

PLUCK ; **DEORI** ; **DREPO** ; **DECERPO**, acting or drawing a thing up or from.

POCKET ; **COD** ; **PERA** ; **PERA**, a thing to shut upon.

POOL ; **PWLL** or **LLYN** ; **LIMNE** ; **STAGNUM**, the part of standing water.

POTAGE ; **CAWL** ; **ZOMOS** ; **JUSCULUM**, the pot action, the common or kitchen right, and culinaries.

POUND ; **PWIS** ; **LITRA** ; **LIBRA**, one round or a small thing.

PRAISE ; **MAWL** ; **AÏNOS** ; **LAUS**, a great spring of light upwards from below.

PRECIPICE ; **GORWARD** ; **KREMOS** ; **PRÆCIPITIUM**, up downward, or from an high part to a lower part.

PREPOSITION ; **RHAGTHODIAD** ; **PROTHESIS**, **PREPO-SITIO**, a thing or word put before another word or thing, with which it has some relation or connection.

PRESENT ; **OFFRWM** ; **PROSPHORA** ; **OBLATUM**, a thing sent before a visit by way of gift, as anciently accustomed, or an offering for an altar.

PRINCE ; **BRENIN** ; **KOIRANOS** ; **PRINCEPS**, the chief or first in action or most ancient.

PROMISE ; **ADDEWID** ; **ENGUESIS** ; **SPONSIIO**, a saying or answering for a thing in action,

PRONE ;

R O

PRONE or **READY**; **PAROD**; **PRENES**; **PRONUS**, the part from in.

PRONOUN; **RHAGENW**; **ANTONUMIA**; **PRONOMEN**, instead of a noun; or rather a primitive or first noun.

PROVOKE; **GYRRU**; **ERETHO**; **IRRITO**, to heat or fire.

PROW; **YELAEN**; **PRORA**; **PRORA**, the part from before.

PUFF; **CHWIFF**; **PNOE**; **FLATUS**; a blowing up from a man with his breath.

PUSH; **GUTHEO**; **OTHEO**; **PELLO**, to spring the foot or put from.

Q

QUARREL; **IMRAFAELIO**; **ERESCHELEO**; **RIXOR**, the lower acting for being higher.

QUICK; **CUIT**; **OKUS**; **VELOX**, the action of the upper light.

R.

RAGE; **CYNDDAREDD**; **LUSSA**; **RABIES**, a great growth or action of heat.

RAIN; **UMBREDD**; **OMBROS**; **IMBER**, the water springing all about.

RAW; **AMRWD**; **OMOS**; **CRUDUS**, without boiling or fire.

REFUSE; **YMWERTHOD**; **ANAINOMAI**, **RENUO**, to spring back.

REMAIN; **AROS**; **MENO**; **MANEO**, to be upon or within a thing or place.

REMEMBER; **ATGOFIO**; **MNAOMAI**; **RECORDOR**, to spring back to the mind or memory.

RESOUND; **ATSYNIO**; **ANTECHEO**; **RESONO**, to spring back, or return a sound or echo.

RETURN; **TROIAT**; **NESTEO**; **REDEO**, to spring towards or nearer to.

RIBBAND; **RHYMIN**; **AMPUX**; **VITTA**, a thing about the upper part of a man, or the high band.

RISE; **DECHREU**; **PHUCMAI**; **ORIOR**, **ASSURGO**, to spring up.

ROAD; **FORDD**; **POREIA**; **VIA**, **ADITUS**, the part from to.

ROD.

S O

ROD; GUIALEN; RAPIS; VIRGA, the springing one,
ROPE; RHAF; AMPRON; FUNIS, about a lower thing,

S.

SALUTE; CYFARCH; ASPASOMAI; SALUTO, to bow the head or knee, or to meet together with the like address.

SCARIFY; FLEIMIO; SKARIPHAOMAI; SCARIFICO, to act into the lower parts or into man.

SEARCH; CHWILIO; ICHNEUO; SCRUTOR, to be upon the action of seeing or looking.

SECT; TYB NEULLTUOL; AIRESIS; SECTA, a flying or differing from the general opinion.

SELL; GWERTHU; POLEO; VENDO, to put a price or value upon animals.

SEVEN; SAITH; EPTA; SEPTEM, action standing still.

SHOOT; BRIGIN; PHRYGANON; SURCULUS, its end out of the earth in existence.

SHRUB; PRYSWYDD; THAMNOS; FRUTEX, the lower, lesser or underwood.

SIGH; OCHAIN; GOAO; GEMO, the acting or sounding of woe, or the interjection O.

SIGN; ARWYDD; SEMA; SIGNUM, the sight or view of any thing within.

SIMPLE; IMPLYG; APLOOS; SIMPLEX, one part, place or action.

SLANDER; ENLLIBIO; STEMBO; CALUMNIOR, to lessen in the land.

SLOW; DIOFAL; GLICHROS; LENTUS, being from a high spring or not alert.

SNEEZE; TISSIO; PTAIRO; STERNUO, acting or sounding up in the lesser sounding part.

SNOW; ODI; NIPHO; NINGO, the privative water.

SOB; EBYCHIO; LUSO; SINGULTIO, man's sounding or springing upwards.

SOCK; SOCH; EMBATES; SOCCUS, a shut or covering about the foot or lower parts.

SOLE; PLAN, GWADAN; PESA; PLANTA, a thing upon the surface of the ground.

SOME; RHIW; ENIOS; QUIDAM, one spring or existence.

SOMEBODY; RHIW UN; AMOS; ALIQUIS, one person or man.

SOMETHING;

S T

SOMETHING ; RHIW BETH ; TI ; ALIQUID, some extension or property.

SOMEWHAT ; YCHYDIGBETH ; OLIGON ; ALIQUANTULUM, a little or a thing.

SON in LAW ; CHWEGR ; GAMBROS ; GENER, born before marriage.

SOVEREIGNTY ; PENADURIATH ; ARCHE, PRINCIPATUS, the chief of the land.

SOUTHWIND ; DEHEUWINT ; NOTOS ; NOTUS, the wind of the right or sunside.

SPARKLE ; GUREICHIONEN ; SPINTHER ; SCINTILLA, a single springing out of the fire.

SPECTATOR ; EDRICHWR ; THEOROS ; SPECTATOR, the man acting to see things.

SPH RE ; PEL ; SPHAIRON , SPHAIRA, the extension of parts as seen.

SPIDER ; PRYFGOP ; ARACHNES ; ARANEA, the acting or inclosing worm.

SPOT or BLEMISH ; MAN, BRICHEUN ; KELIS ; MACULA, the place one stands or acts upon in its first sense, and allusively any hidden part or blemish.

SPOUSE ; PRIODASEN ; NYMPHA ; SPONSA, our rib or female part.

SPRING ; GUREDD ; EAR ; VER, the action of man and of the lower parts upwards, or the return of intentional qualities ilating and penetrating bodies.

SPRINKLE ; YSŒINTIO ; SKEDASO ; SPARGO, the lesser parts of water acting upwards.

SPUNGE or SPONGE ; YSBONG ; MADR ; SPONGOS ; SPONGIA, a heap growing on a lower thing.

SQUEEZE ; GWASCU ; BLITTO ; EXPRIMO, to bring things from, out, to, in or together, and squeeze is from ex-weeze.

STAKE ; CLEDR ; SKOLOPS ; PALUS, inelosed parts or things.

STAMMERING ; ATAL ; PSELLOS ; BALBUS, a stop from speaking up.

STAMP ; SATHRU ; KATAPATEO ; PRCCULCO, to stand upon a thing or place.

STICK ; BACH, PASTWN ; BAKTON ; BACULUS, a thing to shut upon another thing.

STRAIT ; UNION, JAWN ; ORTHO ; RECTUS, signify the rays of light darting in a direct line upon, and giving increase to our globe for the common utility of man and beast ; which being the distrubution of Providence gives a general

S W

title to the benefit, use, and enjoyment thereof, as tenants in common, but so as not to exclude any co-partner of his existence. But when mankind became corrupted and fond of dominion and distinction, Providence was pleased to divide the earth amongst different families or nations, as appears in Genesis, and ancient authors; and those nations and families have granted their possessions and rights to one another, which seems to be the only natural origin of exclusive rights and dominion; though political rights may derive their origin from conveniency.

STRANGLE; TAGU; ANCHO; STRANGULO, to flatten the neck.

STRAY; CRWYDRO; ALAOMAI; VAGOR, to be upon the round in the country.

STREET; CWM; KOME; VICUS, long villages, in which tribes or certain portions of the people co-inhabited.

STREW; TANU; STOREO; STERNO, to extend upon the surface of the ground under the sky.

STUMBLE; TRIPIO; PTAIO; CÆSPITO, the foot up from the possession of the lower parts.

SUCH; CYFRIW; TOIOS; TALIS, the above and below equal.

SUFFER; GODDEF; PACHO; PATIOR, it is an action of woe.

SUNBEAM; PELYDR; AKTIN; RADIUS, the action of the firmament towards the earth.

SUPLANT; BACHELLU; SPHALLO; SUPPLANTO, to spring the foot or lower part.

SUPPOSE; DODI DAN; UPOLITHEMI; SUPPONO, to put the lowest or last, up or first.

SUSPECT; EDRYCH AT; ANABLEPO; SUSPECTO, to look at our actions.

SWARD OR SURFACE; ARWYNEB; EPIPOLE; SUPERFICIES, at the place of the foot, upon the face of the earth or downward.

SWARM; HAID; SMENOS; EXAMEN, it is gone, or all about.

SWEAR; TYNGU; OMNUMI; JURO, by man or all his internal property.

SWEETNESS; MELYSER; DEUKOS; DULCEDO, the property of the high great light on things below.

SWORD; CLEDDYF; XEPHOS; AOR; ENSIS, a thing to act with or keep from.

T W

T.

THINK ; MEDDYLIO ; ENNOEO ; COGITO, the action or exercise of the internal light.

THIRST ; SYCHED ; DIPSA ; SITIS, the water drawn up by fire.

THONG ; CARAI ; IMAS ; LORUM, a shut about an under thing.

THRESHOLD ; RHINIOG ; BELOS ; LIMEN, the limits between the ins and outs.

THROW ; TAFLU ; BALLO ; JACIO, to spring a thing up or slantwise.

TIARA ; TALAITH ; KIDARIS ; TIARA, a covering upon the chief actor or proprietor.

TIE ; TIDO ; DEO ; LIGO. These in their primary sense signify the property or attraction of the firmament.

TONGUE ; TAFOD ; GLOSSA ; LINGUA, the flow of things.

TOP ; CRIB ; KOLOPHON ; FASTIGIUM, the sky or covering the high end.

TOUCH ; CNITHIO ; THEGO, PSALLO ; TANGO, acting upon the upper covering or skin.

TRACK ; OL ; ICHNOS ; VESTIGIUM, the shadow or sign of a person or other thing going before another, or a continued action upon the ground.

TREAD ; TROEDIO ; PATEO ; CALCO, to put the foot upon the ground or pat.

TRIFLE ; OVERBETH ; LEROS ; NUGAMENTUM, possession without place, or a thing without spring.

TRIUMPH ; GORFOLEDD ; THRIAMBOS ; TRIUMPHUS, the praise of a man.

TROUBLESOME or **DIFFICULT** ; CALED ; CHALEPOS ; DIFFICILIS, the high part of a rock.

TRUMPET ; UTGORN ; SALPINGX ; TUBA, the springing horn.

TRUNK ; CYFF ; KORMOS ; TRUNCUS, an animal inclosure or shut ; or what is used as such.

TUMB or **TOMB** ; BEDD ; TAPHOS ; TUMBA, the covering or inclosing of a body.

TWIG ; BLAGURYN ; LUGOS ; VIMEN, a growth up.

TWIN ; ILL DEUODD ; DIDUMOS ; GEMINUS, a double offspring or race.

W E

V.

VEHEMENT; ANGERTHOL; SPHODIOS; VEHEMENS; a great action or the property.

VEIN; WITHEN; PHLEPS; VENA, the place of life, as containing the water of life.

VENERABLE; URDDASOL; AIDESIMOS; VENERABILIS, a good and high acting man.

UGLY; ANFODDUS; AMORPHOS; DEFORMIS, without form.

VIAL; FIOI; PHIALE; PHIALA, upon food.

VICTUAL; BMYD; SITIA; SIBARIA, the chief property or support of life.

VIOLET; LLYS-ION; ION; VIOLA, the palace of Jove.

VIPER; WIBER; ECHIS; VIPERA, the little hot stinger.

VIRTUE; GWREDD; ARETE; VIRTUS, the spring of property of man.

UNDERGO; MYNEDTAN; UPDUOMAI; SUBEO, to move below an upper.

UNJUST; ANGHYFIAWN; ADIKOS; INJUSTUS, unequal right; or an unequal division of that property inherently in man.

VULGAR; y CYFFREDIN, y BOBL; PLETHOS, oi POLLOI; VULGUS, PLEBS, those of cattle understanding of living together without distinction.

W.

WALK; CERDDED; BAINO; AMBULO, a man upon action.

WANTON; ANLLAD; ASELGES; LASCIVUS, living with women.

WAR; CAD; MACHE; PUGNA, at action, upon the spring, great action or the paws in action.

WAISTCOAT; HUG; CHITON; TUNICA, under the upper or lower coat.

WEAVE; GWEI; UPHAO; TEXO, acting the web, or making or covering the lower.

WEB; GWE; YSTOF; ISTOS; STAMEN, TELA, the lower strata or its covering.

WEEP; WYLO; KLAIO; FLEO, to be from the rays of light, as plants weeping.

W O

WET, WATER ; DYFRIO ; DEUO ; RIGO, to spring up water.

WHALE ; MORFIL ; KETOS ; COETUS, the chief or greatest sea animal.

WHETSTONE ; HOGALEN ; AKONE ; COS, acting upon the edge or upper part of a thing.

WHEY ; MAIDD ; ORROS ; SERUM, the water part of the cattle liquid, after a separation of the coagulated parts.

WHISPER ; SISIAL ; THRULLOS ; SUSURRUS, a lesser or lower sound than calling or talking.

WHISTLE ; CHWIBANU ; POPPISO ; SIBILO, the pipe sound of man or other animal.

WICKED ; ISGELER ; ALITROS ; SCELESTUS, below heaven.

WILLOW ; HELIG ; ITEA ; SALIX, the water kind.

WILD BEAST ; GWYDDFIL, THER ; FERA, the wood or country animal.

WINE ; GWIN ; OINOS ; VINUM, a divine liquid.

WING ; ADEN ; PTERON ; ALA, a thing towards the sky, or from below, up or high. **ALA** or **MACHALE** also signify the arm-pit, or below the arm or wing of man ; from whence the wings of birds are named.

WITNESS ; TYST ; MARTYR ; TESTIS, a dying for his country.

WOMB ; CROTH ; METRA ; UTERUS, the mother earth or covering of the human species.

WONDER ; RHYFEDDU ; THAUMASO ; MIROR, the energy of man and animals on beholding or contemplating the sun, with its emanation upon the lower orb.

WOOD, WILD ; COED, WYLLT ; HYLE ; SYLVA, the place of the highest growth or spring ; and emblematically the origin of the spring, flow or growth of human speech, or articulate sounds or voice, as coming from the tree of knowledge of good and *evil* ; mankind being probably before the fall capable of seeing each others ideas or thoughts, so far as they were capable of conversing or disputing in the state of innocence. And this sort of converse may be that of the Serpent and Eve, and may not be improperly termed *species*, *gwedd* or *eidos*, whence idiom, iaith, and idioma.

WORM ; PRYF ; SKOLEX, VERMIS, the first form of existence.

WORSHIP ; ADDOLI ; THRESKEVO ; COLO, to the holy, or holy Trinity.

Prepositions of the English, Welsh, Greek, and Latin.

A B O V E, on, up, upon; ar, gar, ub; ari, uper; super, supra. Ar hieroglyphically means a man's arse and in a general sense the earth upon which we are, as er does the females, and the passive element water; hence ari; up, ub, is the spring of p or the higher parts; on, is the circle of motion and possession; so that upon is to be upon the spring or in motion; super, uper and supra is the spring from below up; above, the upper spring or bounds of the human sight.

Below, beneath, under, down; tan, odditan, ob, obri; kato, upo, upenerthe; sub, subter, infra. Under, not sprung up the possessions; down, from springing or being up; below, from being up; beneath, a thing not in the possessions; infra, in the earth part; sub, below up; subter, below the upper possessions; upo, from up; kato from the top covering; upenerthe, from springing to the top; obri, from springing; ob, from life; tan, under the surface of the earth; and some of those in the hieroglyphic sense also signify the generative parts.

In, with, within, into, unto, at, to, towards; in, cyn, oddifewn, intho, at, i, tuagat; en, xun, entos, para, es, pros; in, cum, intus, inter, intra, apud, ad, versus. In, signifies man placed in the middle of existences, and as betwixt matter and spirit; with, from u-T or th by inflection, is the spring of i, man, into male and female, and his line, race and possessions; within, is the same in the circle of possession; to, is the circle of motion and property under the sky; into, the same within the possessions; unto, at, ad, towards, the same, springing to man or the line of possession, or at T or the tree; inter, into, intra, intho, oddifewn, entos, signify in the possessions; tuagat acting towards; cum, xun, together as one; i, the line of life towards the sun, or man in an hieroglyphic sense; para, the part upon; pros, the part upon from; versus, a spring towards us.

Out, of, from, out of, without; O, or, oddiwrth, oddiallen; ek, extos, peu, apo; ex, de, a, ab, extra, sine. Ut, signifying the part a man possesses, out, is from the part man possesses or stands upon; O is the circle of view from

any place one is upon or possesses; or, is a material sound upon O, signifying a border; of, the border or possession part; from, the surrounding parts; without, out of the line or circle of possession; oddiwrth, oddiallan, and the rest, signify out of the possessions or parts.

About, for; am, amfi; amphi; circum. About, is the things within the circle of man's possession; am is duration and existences, beings and things about him in this life or world; amfi, amphi, the things about me; circum, things together, surrounding or acting about a man; for, is the things of the circle of possession.

Afore, before, against; rhag, cin, oflaen, erbyn; pro, gar, anti; pro, præ, ante. Cin is action in or the chief or first action or motion; rhag, the fire, or first action or motion, afore and before, in or from the borders of possession; gar, acting before; pro and præ the first possessions or countries; erbyn, the seen in or springing before; anti and ante, the first or beginning of earthly possessions; contra, far from being together within.

After, behind, since, according to; gwedi, arol, tuol, ynol; upo, epi, usteron, epithen, kâta; post, ex, secundum. The Greek terms signify the parts from; after, from T or the possession; behind, to be after hi or man in the possessions; since, to be after being together; according to, agreeing together in acting; post the part from the possessions; ex, out of action; ar ol, upon the shade or the part covered from the sun behind a person; tu ol, the shade or form from; yn ol, in the shade; gwedi, an action part.

By, through, over, over and above, besides, beyond, except; wrth, trwy, eithr, tros, tros hynu, ond hynu, draw, tu draw; dia, ana, peri, pros, atar, pera; per, trans, præter, ultra. By, the living or dwelling part; with, the possessions by man; dia, the part of the earth possessed; per peri, præter, pera, the part upon either of earth or water; trwy and through, possessions of land and water beyond the circle of view; over, from the view of the part upon; tros, trans and pros, the part from both of earth and water; except, taking out; ond hynu, but that; drau or tu drau, the other side or off the side of the part one possesses or place he stands upon; besides, by the side or below the parts; ultra, beyond the possessions or parts seen; beyond, by the upper covering.

Between, betwixt, among, amongst; rhyng, ymysg; ei, en, metaxu; inter. These signify the line i, dividing the things in the circle of possession, and the things in and about the circle of possession.

The Conjunctions of the English, Welsh, Greek, and Latin.

AND; a, ac, ag; te, kai; et, que. And or ond, on in division or discourse; ac, and ag, its inflection, and also, a, dropping the c and g before a consonant, signify actions in general; te, et, yet, and the Welsh etto, signify, again; kai and que, signify an action.

If, unless, except; os, ai, oni; ei, me; si, nisi. Ai, ei, is it the action of the earth or water? If, life, or is it life? Os, is it seen off or from? Si, is it, or is it seen. Nisi, is it not? Unless, my spring out; except, taking from the parts of the possession; Oni, not from; Me, from me.

But, yet, still, also, likewise, notwithstanding, although; ond, etto, erhyn, eisoes, yn lleiaf; aute, eti, omos, alla; autem, sed, tamen, quoque, etiam, lix, licet, etsi, saltem. But, by man and things seen; etto and yet, it is or it springs; hence, eti, aute, autem, tamen, etiam; also, on so; ond, it is moving; likewise, the same way; still, light on things, although, upon to; notwithstanding, not opposing the former action; however, be the spring of action as it may; nevertheless, without any spring; erhyn, eisoes and omos, hitherto; sed, see it or if it be seen; quoque, acting therein, or and in which; the rest signify to be above ground at least.

For, because, therefore, as, as well as; er, am, mor, fel, am hynu, or achos, herwydd; eri, gar, dia, oti, os, ara, ar ou; propter, nam, tam, tamquam, quia, ergo; for, is the proving by the evidence of the things within the circle of possession or in the world; there, in therefore, er, eri and herwydd, signify the spring, and, therefore, the parts and spring within the circle; as, the earth seen; as well as, its surface or under it out of sight; wherefore, the parts in which circle; gar and ara, by the earth growth; am, am hynu, nam, tam and tamquam, by all things existing about us; os, by the visible circle of things; dia and oti, by the things possessed; quia, by your own existence; ou, by the spring of the circle; because, by the actions of the visible things of this world or our own actions; mor, by the things about the circle or world; fel, by the light; or achos, by the actions of the part of the world about us.

Or, either; neu, ai, aill; nai, eite; næ, aut, vel, five. Or, signifies the circle of possession and of and from, as it is at a distance from us, but in this respect the things therein promiscuously, either the one thing or the other, as have any relation to each other; either, ai, eite and aut, action or matter; vel, fight or light; aill, action or light; five, seen or not; neu and næ, in or spring.

Nor, neither; na, nac, nid, nis; mete, oude, oute; nec, neque, neu. Nor, not in the world or existence, neither, no action or rest; na, no matter; nac, no action or matter; nid and nis, no fight or sound, or it is not; mete, oude or oute, the privation of things; neu, no spring; nec and neque, no action.

Till, until; tra, cyd; eos ke, eoke; usque ad; till or until, during the spring of light upon the possessions; cyd, so long as things remain together; tra, during the possession of the earth; the rest signify during the co-existence of things.

P R O N O U N S.

I Me, mine; mi, fi, fy; ego, eme, emos; ego, me, meus; i at first represented man, as a line, without his extension in matter, or in his first spiritual state, but now, as having relation to, and connection with matter; me, mi, and eme, from am-i or iam, signify this i or line, existing or extended with its ambient possessions. Hence T, which is this line extended, under heaven, came to be the hieroglyphic expression for extension and general things; and P its divider, for possessions, properties, terrestrial parts and particular things; ego or egu, the springing u or man; emou and mei, its genitive or possessive case, signify the things and possessions about man; mine is my in, in me or my property; emos and meus signify the things seen about us; fi and fy inflect from mi.

You or thou, thee, thine; ti, dy; su, sos; tu, tuus. You from y-o-u signifies the off man, thou from th-o-u, the off man or woman; thee, ti, and tu, are the same; thine, is the off man's in or possessions; dy, thy possession; su the female u or woman; tuus, and sos, the female possessions.

He, she, him, her, his, hers, it; fe or fo, hi, ith or ei; autos, aute, auto; ille, illa, illud, is, ea, id, ipse, ipsa, ipsum, suus, sua, suum. He or hi, the higher acting man; she, the lesser, lower, or female man; him, the higher man about; her, the more passive spring; his, of man; hers of a woman; it, ith, id, ille, autos, &c. signify man's extension in his race and possessions.

We, us, ours; ni, ein; hemeis, hemeteros; nos, nofter. We or wi, those in possession; us, the men seen; ours, of man; ni, the men in possession; ein, belonging to us; emeis, the men about; nos or nus, in us; nofter, our possessions; emeteros, our surrounding possessions; o-ur, being the circle of man.

Ye, you, yours; chwi, eich; umeis, umeteros; vos, vester. Chwi, the from us; ye, those from; umeis, the females about; vos, those from; yours, of those from; eich, of the from us; umeteros and vester, the female possessions.

They, them, theirs; hwynt, eu; autoi, ekeinoi, spheroteroi; illi, isti. These signify mankind, their race, spring, and possessions. Thus far as to the personal and possessive pronouns; now as to the demonstratives and relatives.

This, that; hwn, hon, hyn; autos, aute, touto, ekeinon; hic, is, ille. This, the man seen; that, the possession at; hwn, the man acting in; hyn, he in action; hic, the man acting; is and ille, the man seen; ekeinos, the man seen acting in the circle of possession; autos the same.

Any, some, one; un, yr un, peth; ostis, eis, enios, deina; aliquis, quidam, quicunque, ullus. Un signifies man in existence, as a mikrocösm representing our system of beings; one, is from un; any, is the earth in existence; some, the seen existences; yr un the one spring of existence; enios and eis, in existence; ullus, a man seen; aliquis, another man seen; ostis, the things about in the possessions; peth, a part or thing.

None; neb; outis, oudeis; nullus. Nullus, no man seen; outis and oudeis, no thing or possession; none, no one; neb, nobody.

Another; arall; allos, eteros; alius, alter, uter. Arall, allos, alius, signify the second; alter, uter and another, the second possession.

Who, which, what, that; pwi, pa, pa un; os, he, o, poios, poia, poion, tis, os, ti; qui, quæ, quod, quis, quæ, quid, is, ea, id. These as interrogatives signify which one, and what part or thing, and that one or thing? and as relative pronouns serve to express any antecedent part, mem-

ber or thing in a sentence, as who or wch-u, the above man, which or wch-ich, the above action and what or wch-at, at the above; qui or uch-i, the above man, quæ or uch-æ, the above woman, and quod, the above thing.

Adverbs of Place.

WITHIN, here, endwise, straight, upright; in the yma, ofeun, tu fewn, insyth, cyng, ar inion; endon, entautha, orthos, stenos, en-brachei, eiso; intus, introrsum, hic, vere, arrecte, strictim, anguste. Within, intho, endon, intus and introrsum, signify the line of man's existence, as his house, possession, or the part of space occupied by him, or taken up by his extension; endwise towards the sky or bounds of view; cyfin, shut close together, in length without breadth; strait, aright, arrecte and strictim, to be shut or pent up from roving to and fro; orthos, the possessions within the borders; stenos, to be within the possessions; en-brachei, in the high country; inion, in the line; in-syth, in the place standing upon; here, the length possessed by one; hic, him acting; ima, man or the line in the centre of existences or things; entautha, things in possession; eiso, within the circle or borders of the possessions.

Above, aloft, atop, upwards, lengthwise, longwise; uchod, bri, ar hyd, ar fynu, ar dyn, ar hir bell; uperthen, ano, elkedon; supra, sursum, sublime, tractim, longule. Tractim, the sun's property of drawing upwards, above, from or beyond the bounds of view; bri, the high country or the firmament part; ar fynu, upon the upright; ar hyd, upon the length; ar dyn, upon the sun's attracting property, or upon a draft; uperthen, the upper part of the line of possession; elkedon, the line of fire drawing upwards; ano, the sky; supra, above the earth; sursum, above the part possessed, or man standing up; sublime, up in the region of light; aloft, high from or above the part possessed; atop, at the top or the sky; upwards, upon the spring up; up, the spring of p.

Beneath, below, aground, down, under; ifod, obri, tan, ilawr; upo, upenerthe, arden; sub, subter, humi, deorsum, funditus. Ifod, below the circle of possessions; ilawr, the

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the ground; arden, from being up; funditus the bottom; deorsum and humi, from or below the part a man is upon; the rest are explained under the prepositions.

Out, without, outwards, abroad, of, from; around; o, allan, oddiallan, o amglych; exo, ektos, exothen, thurafe, amphi; ex, foras, circum, extrorsum. Extrorsium, out of the border of a man's inhabited possessions; allan, above the place inhabited; O, the circle of possessions; around, the circle of the earth inhabited; abroad, from the neighbourhood; foras, below the part of the circle; exothen, out of the inhabited possessions; the rest are explained under the prepositions.

Before, facing, onwards, forwards, ahead, throughly; mlaen, rhagbron, ir trwyn, offaen, peneithaf; pros, porro, paruge; coram, prorsum, porro, penitus. Before, the part from man's view; facing, the part seen in action; porro, the part from; prorsum, the part from man's standing or being; coram, the border of the possessions; peneithaf and penitus, the farthest end; ir trwyn, to the end of the possessions.

Behind, aftern, after all; in ol, yn olaf; ta uftata; postremo. Yn ol, in the shade of the man in possession; yn olaf its superlative degree; after all, off the possession of the shade; aftern, below the possessions upon; behind, to be at the back; postremo, the last part of the place possessed; ta uftata, the last possessions.

Near, nigh; agos; engus; prope. Prope, the part from; agos, engus, and nigh, the first motion or action from; near, in the part upon.

Far, far away; o lar bid, imhell, hirbell; porrothen, apothen, makran; longe, procul, ultra, ulterius, eminus. These signify beyond the neighbourhood or the part inhabited upwards and sideways; as far, from the part upon; o lar byd, from the dwelling place; imhell, out of the sight upon the line of life; hirbell, very much so; porrothen, a part from the place inhabited; longe, an extensive place; procul, the upper country; ultra and ulterius, the country seen above.

Amongst, amidst, intermixedly, astray, largely, widely, hither and thither; rhong, rhoth, amisg, ar led, inganol, ima a thraw; metaxu, ana meson, deuro, kakeise, plateos, dapfilos; large, late, intermixte, ample, medie, huc atque illuc. Amysg, amidst, amongst, metaxu and intermixte, separating the things in the lower circle of possessions;
astray,

astray, acting below the possessions; hither and thither, from the part possessed to the firmament; rhong, dividing the things within the circle of possession; inganol, inclosing all; ar léd, large, late, upon a wide place at large about the ground; ima a thraw the part upon, and that from; dapilos, the coasts from the part upon; rhoth and euros, the extension of the particles of light below; medie, dividing the parts possessed, as earth and water; huc atque illuc, to the man in possession, and him out of possession, the race of man or him in the sky; ample, the place about.

There, thereabout; yno, aco, o amgylch; ekei, autothi; illic, ibi. There, upon T or in the firmament; illic, ibi, and circiter, the firmament; os, ofonte, ekei and autothi, the circle of the possessions in the sky; y no, aco and o amgylch, the circle of the possessions about a man.

Hence; oddiyma; enthende; hinc. Oddiyma, from the possessions about a man; hinc and hence, from him in possession or action; enthende, from the part in possession.

Thence; oddiyno; autothen; illinc. Illinc, from the place in the firmament here; thence, from the sky; O ddiyno and autothen, from the possessions yonder. Hither, hitherward, homeward, toward this way, hitherto, hereabout; tu ima, tu ac ima, fordd ima, dyro; profeti, entha, deuro, mechri, taute; huc, adhuc, haftenus, horsum, aliquorsum, retro, erga, versus. Tu ima, this side of the possessions; tu ac ima, the side of the possessions acting here; fordd ima, the way to these possessions; hyd yma, upon the length here; profeti, the part from to the possessions; entha, into the possessions; dyro and deuro, acting or coming here; mechri, about acting into the possessions; taute, the possession from that of man; huc and adhuc, acting towards man; haftenus, that part into possession; horsum, he from, to where man is; aliquorsum, another, which is from, to where man is; retro, returning from the possessions from; hither, from the firmament here; towards and the rest signify upon the spring to or home.

Thither, thitherto, that way; tu aco, fordd aco; ekeise, tede, ode; illuc, istuc. Thither and thitherto, from the sky or top of T, to the possessions at its bottom; tu aco, to the possessions from the sky; ekeise, from the possessions in the sky lower; tede, from the high possessions at T; ode, from the circle of T; illuc, from the place of light hither; istuc, from the place above to the lower possessions.

Where, somewhere, any where, whither, somewhither, which way, wherein, whereto; pale, ible, tuasle, i riw le,

tua riw-le, i riw fan; pou, poi, poi ti ophelos, epiachou, pothi; ubi, quid, quo, quoquo, quorsum, aliquo, aliquorsum, alicubi, uspiam. Where, somewhere and any where, acting or springing upwards from the part one is upon; whither, somewhither, wherein, whereto and which way, acting upwards from one part, place or possession to another; the Welsh signify, what place, to what place, towards what place, to one place and to some place, and are fully explained elsewhere; poi and pou the part from up; poi ti ophelos, the part from up, towards what or some place; epiachou, from the part acting upwards; pothi, the part from the possessions; ubi, springing to the high parts; quo, from upwards; quorsum, from the place of man's existence upwards; aliquorsum, from another place of man's existence upwards; alicubi and uspiam, from the part of man's existence upwards above the sky.

Elsewhere; yn lle arall, yn yr uchelder; allachou, allathi; alibi. Elsewhere, from the lower place to the upper firmament; yn lle aral, in another or high place; yn yr uchelder, in the firmament; allachou, in the place above; allathi, in the high possessions; alibi, the high firmament.

Across, askant, askew, awry, aslant, aslope, athwart, crosswise, traverse, oblique; yn groes, ar wyr, ar ofgo, ar draws, ar gam; plagios, parableden, endiastrophos; oblique, ex obliquo, torte. Torte is a top one on the upright line; oblique, from being an upright line; endiastrophos, an horizontal or meridian line; parableden, a traverse or contrary to an upright line; plagios, a plane one; ar gam, one upon the superficies of the earth; ar draws, one upon the traverse; ar ofgo, upon the slope; ar wyr, from an upright; traverse, turned towards the surface; athwart, at the earth part; aslope, low to the place part; aslant, low towards the ground; awry, from an upright spring; askew, acting lower than the spring; askant, acting low towards the ground.

Apart, asunder, aside, besides, separately, severally, a piece; urtho i hun, ar neilldu, ar ben i hun, heb lau hyn, ar ddidol; choris, idia, kath ekafton, epi toutois, alla te; seorsim, seperatim, singulatim, præterea. Apart, a divided piece of earth or thing; asunder, the ground under; aside, the part by the side; separate, a part of the earth or thing out of or below the possessions; several, below the high spring; urtho i hun, a man by the side of the possessions; ar neill du, upon the other side; ar ben i hun, at his own end; heb lau hyn, without the assistance of this hand; ar ddidol, upon the division of place or culling; choris, below the borders;

dërs ; idia, the divided part ; kath ekafton, by himself below the poffeffions ; epi toutois, above the extent of the lower poffeffions ; alla te, the upper or another poffeffion ; feorfim, below the circle or borders of the parts poffeffed ; fingulatim, the low inhabitant beholding or contemplating immenſity ; præterea, before the poffeffions of earth and water.

Everywhere ; pob, pob lle, pob man ; pantachou ; ubique. Theſe ſeem to expreſs ſpace, as pob, the parts from ; pob lle and pob man, the parts of extension and exiſtence of matter ; pantachou, all upwards ; ubique, beyond the higher parts, though inadequate to the ideas of ſpace or extension.

No where ; nid yn un man, nid yn un lle ; oudame, oudamou ; nuſquam. Theſe ſignify in no part or place, or the negatives of where, which have been already explained.

Adverbs of Time.

WHEN, whence ; pan, pa bryd, or hyn, o hyn amfer ; otan, opothen ; quando, quum, unde. Pan, the part in ; pa bryd, the part in ſeaſon ; o hyn amfer, from this circle upon ; otan, the circle in poſſeſſion ; opothen, the circle from the poſſeſſion ; when and whence, ſpringing or acting in ; unde, the ſpring in poſſeſſion ; hence quum and quando.

How long ? how often ? pa hyd, cynfynched, pa ſal gwaith ? mechri ou, poſakis ? quamdiu, quoties ? How long, what length of ſpring or action ; how often, what action above in ; pa hyd, what length of action or poſſeſſion ; cynfynched, how often from the firſt ; pa ſal gwaith, what ſpring of action ; mechri ou, what acting about from the firſt ; poſakis, what acting and ſtanding ſtill ; quamdiu, what rounds of the diſiſion of the ſpring ; quoties, in what poſſeſſion.

Once, only, only but ; un waith, un amfer, yn unig ; apax, monon ; ſemel, tantum, ſolummodo. Once, one action ; only, one quality ; un waith, one action, or going ; un amfer, one round of what is upon ; yn unig, in one action ; apax, from the action or firſt action ; monon, the motion of the circle or one motion ; ſemel, upon the lower round ; tantum, whilſt in poſſeſſion.

Twice,

Twice, secondly; dwywaith; ailwaith; dis, deuteron; bis, secundo. These signify a division of the lower circle of motion or action.

Thrice, thirdly; teirgwaith, yn drydydd; treis, triton; ter, tertio. These signify the action of the third day's creation, viz. the division or separation of land and water.

Four times, fourthly; pedairgwaith, yn bedwaredd; tetrakis, tetartos; quater, quarto. The division of the luminaries or the action of the fourth day.

Often, oftentimes, many times; mynych, llaergwaith; pol-lakis, polloston, sunachos; sæpe, multoties, sæpenumero. Often off or above ten; oftentimes, above ten times; many times, the small things; mynych, bordering on the highest; llawar gwaith, the action of the circle of the hand upon the fingers, as well as a part of the action of the whole circle; pollakis, a part of all the lower action; polloston, a part of the lower possessions; sunachos, from the first action; sæpe, a thing from standing still; sæpenumero, a thing from standing still in the spring of existence.

So often; cynfynched; tofakis; toties. So often, the lower circle above ten; cynfynched, the first action bordering on the highest; tofakis and toties, the action of the lower or lesser circle of life.

Yesterday; doe; echthes; heri. Heri, the action from; yesterday, or yest-heri-day, the action of the day past; doe, the division or day from or past; echthes or ech-doe, the dividing into th, the action of the past division.

Erst, at first, in time past, formerly, before hand, before time, heretofore, yore, aforeside, agone, long ago, a great while ago, laterally; erhyn, cynt, cynhyn, or blaen, er ys talm, ymlaen llaw, gynt oll, er ys meitin; archen, protos, emprothen, pro tou prin, apotoude, enteuthen, palai; primo, antehac, olim, antea, abhinc, jamdudum, pridem. Jamdudum, during the spring of time; prin, primo, protou, protos, first, emprothen and pridem, from the beginning of fire or motion in the lower existences; er, the spring; erst, the spring of the lower possessions; formerly, the spring of forms; ago, the action from; while, the flowing of the upper light; cynt, the first action of worldly possessions; cyn hyn, before this time or existence; or blaen, ymlaen, and ymlaen llaw, from or before the existence of this place; gynt oll and olim, before all existence here; antehac and antea, in the possession before the present; archen, the beginning of the present earth; er ys meitin, er ys talm and er hyn, this spring or possession; abhinc, from the beginning

ginning of action; yore, the circle of time from; palai, the part upon action.

Betimes; yr inion bryd; en deonti; tempore. These signify directly in season.

Now, already, ever, evermore, always; yn aur, erioed, aur hon, byth, pob amfer, yn waft adol, pryd hyn, yndragywydd; nun, aei, diapantos, ede; nunc, jam, jamjam, semper, sempiternum, perpetuo. Now, nun, and nunc, yn aur, aur hon, ever and evermore, in the spring; byth, the life; pryd hyn, the part upon the length; yn dragywydd, in the duration of the spring; yn waftdol, in the state of all things; jam, the existence; semper, the existence part; already, ready up; always, upwise; aei, motion or action; hede, the length; diapantos, all possessions; erioed, the spring of age.

Never; erioed ni fu, byth ni bu; oude pote, mede pote; numquam. These signify not in life, spring or existence.

To-day, in the morning, to-morrow; heddiw, yn y bore, y fory; temeron, proi, aurion; hodie, mane, cras. Day, heddiw and hodie, is the division of action; temeron, the part in action; morning, bore and fory, the spring of all terrestrial existences; proi, the part from in; aurion, the spring in motion; mane, the spring in the earth; cras, the action of the sun or light below.

A night; yn y nos; nuktos; nocte. In y nos, in no sight or light; noctu and the rest, in no firmament act.

Next; r ong, nefaf; engistos; proxime. Ong, moving on; next, the out to us; nefaf, the thing from us; the rest are the same.

Still, yet, also, item, likewise, alike, again, estfoon, encore, afresh, anew, while, well nigh, almost; hyd hyn, etto, hefyd, ymbellach, yn debig, drachefn, eilwaith, yn newydd, tra, hyd tra, hyd oni, cyd ac, trwy, pan, pryd, agos, oddieithr ych ydig, haeach; eti, alla, all' ede, omos, all' omos, omoios, mechri tou, mechri nun, profeti, au, authis, empalin, neosti, achris, an, eos an, mikron dein, para mikron; adhuc, tamen, etiam, similiter, dum, iterum, rursum, item, nove, recenter, fere, ferme. Still, an emanation of light upon the lower parts; yet, etto, eti, etiam, item and iterum, the firmament upon the lower parts; also, another sound or sound up; again, acting in; eilwaith, another action; au, a spring; authis, the spring of the lower possessions; empalin, things up in existence; pan, a part or thing in existence; alla, being up; all' ede, it is up; omos, all together; all' omos

all'omos, up all together ; mechri tou, until this time ; mechri nun, until now ; profeti, from the first to this time ; neosti, newydd, nove and anew, it is in spring, action, or possession ; an, the earth in ; eos an, the from in ; while, the emanation of the high light ; well nigh, springing up in action ; almost, up from below the surface ; hyd hyn, this length ; tra, the earth's duration ; hyd tra, so long as the earth endures ; hyd oni, so long as life or motion ; cyd ac, action together ; truy, the duration of spring ; pryd, the part upon the length ; agos, the action from ; haeach, the action from ; oddieithr ych ydig, little from the possession ; mikron dein, until in possession ; para mikron, until the part upon ; adhuc, to this time ; tamen, the parts about in ; dum, the spring of matter ; rursum, the return of spring to the parts about man ; fere and ferme, the spring about ; recenter, a return of action upon the possessions.

Anon, forthwith, immediately, presently, quickly, soon ; ar frys, ar fyned, yn fuan, yn gyflym, ar fyr ; autothen, parautika, autika de mala, amesos, tacheos ; illico, protinus, immediate, statim, cito. Anon, upon moving or going ; cito, together ; soon, so on ; forthwith, from the possessions with ; immediate and immediately, me at thee in the line of possession ; presently, before sent for ; quickly, acting to you ; ar frys, upon haste ; ar fyned, upon going ; yn fyan, speedily ; yn gyflym, hastily ; ar fyr, shortly ; autothen, springing from hence ; para autika, springing from any part to him in possession ; autika de mala, springing to the possession from any place of existence ; amesos, in the midst ; tacheos, on the same part together ; illico, from hence ; protinus, the part from to the possessions ; statim, from any part or coast to the possessions.

Henceforth, henceforward, hereafter ; o-hyn-allan, ynol hyn, rhag llaw ; apo toutou, exes ; dehinc, deinceps. These signify from hence, from this time, and from hence below or forward.

Then ; yno ; tote, tunc. Tunc, the things or possessions in action ; then, the things or possessions in ; tote, the things in the circle of beings ; yno, in the circle.

Thence, thereafter, thenceforward, thenceforth ; othyno, ar ol hynu ; autothen, opote ; illinc, posteaquam. These are defined before.

Soon after ; yn fuan arol ; oligo ; paulo post. Oligo, after the action from ; paulo post, little after ; the rest are explained before.

Somewhile, awhile, sometimes, longwhile; rhiw amfer, ambell waith, weithia, enyd o amfer, yn hir o amfer; epi chronon, pote, makran-den; aliquamdiu, aliquando, longe diu. Rhiu amfer, the spring of existence; chronon, the round of existence; makran, things acting about; the rest are explained before.

Seldom; yn anaml, yn anfynych; spanios; raro. Spanios, a less part in motion; seldom, less acting about; yn anaml and yn anfynych, things and existences less numerous; raro, things from the earth.

Prematurely, oversoon; cin tymor; prooros; præmature. Cin tymor, before the circle of existence; prooros, before the term; præmature, before the things in possession; oversoon, an action before its spring or season.

Annually, yearly; pob blwyddyn; kat etos; quotannis. Yearly, every spring upon earth; annual, every spring up of the earth's existence; kat etos, every spring of motion, age or action; pob blwyddyn, every life or existence upon the spring.

Alternately, one after another; pob yn ail; enallax; alternatim. Pob yn ail, every other in; enallax, in another action; alternatim, another into possession.

At length, lastly, finally, ultimately; mhen enyd; yn olaf, yn ddiweddaf; yr diwedd; pote, talentaion, ta uf-tata, echatos; tandem, postremo, ultimo. Mhen enyd, at the end of a length; yn olaf, the aftermost; yn ddiweddaf, the endmost; yr diwedd, the end; pote, out of possession; ta uf-tata, the last part of possession; echatos, the utmost round; tandem, after or below the part in possession; postremo, after the things or possessions in being; ultimo, futurity or last time; at length, the end of a line, possession or other thing; lastly, the place of the lowest possessions.

Adverbs of Quantity, Quality, and the Manner or Motions, Energies, and rest of Things.

HOW many, how much; pa nifer, pa rifedi, pa fawl un, pa gymaint; posi, oson, pofon; quot, quantum. These signify the parts of springs, actions and things interrogatively.

So much, so many; yn gymaint, cynifer; tofon, tofou-ton; tantum, tot. These signify the parts and actions seen.

More;

More; mwy; mallon; magis. These signify a greater spring of many and much.

Less; llai; elatton; meion; minor. These signify the beginning of action or the edge of place.

Absolutely, wholly; yn hollal; entallos; absolute. These signify the whole or all, as quality; the qualities of the different sorts of things being expressed by al, el, il, ol, ul, and their transponents, according to the nature of the expression, and generally in the English, by *ly* the flow of the sun's rays, or *y* the, to form Adverbs from Adjectives.

Adjectively; yn adroedd; epitheton; adjective. These signify something cast to, as its quality to a substantive.

Affectionately, passionately, pathetically; yn hoffus, yn ofydus; yn wynfydus; pathetikos, agapetos; pathetice. These are expressive of the qualities or energies of those passions.

Agedly; yn henaidd; palaios; seniliter, the qualities of age or being long in action.

Articulately; yn gymalog; enarthros; articulatum, articulate sounds, or the sounds of the joints.

Bodily; yn gorphorol; somatikos; corporaliter, like the body.

Circumstantially; yn amgylcheddol; peristatikos; circumstantialiter, like standing about.

Coldly; oerlyd; psuchros; frigide, as deprived of the sun's heat.

Fiercely; yn fyfnig; agrios; ferociter, as the action of fire.

Naturally; yn naturiol, anianol; kata physin; naturaliter, as the internal properties of things diffused towards man.

Usually; yn arferol; koine; usualiter, as usual.

Wisely; yn synwyrol; sophes; sapienter, like the sight of man.

Worthily; yn yrddafol; axios; digne, like the property or value of man.

As; mal; os; ut, the surface of the ground, the possessions extended or the earth seen.

Why, wherefore; pa achos; par o; cur, what action, motion or spring.

Therefore; felly; outos; ita, ergo, the action, spring or thing as seen.

Alack, alas; och, ai ho, gwae fi; ai, O, omoi, ouai; ah, eh, hei, heu, eh, væ. These are interjections or energies of the passions of dislike and lamentation.

Aha; aha, wi; euge; euge, a good spring or pleasing interjection.

Adieu, hail, farewell; bydd iach; vale, salve, live well, spring and enjoy the illumination of the sun.

Amen; amen; amen, outos genito; amen, ita fiat. Am-en for heaven, and let it be so.

Some sketches of the creation, the original and present state of men and animals in our system of beings, the fall of man and other obscure scenes of antiquity, have been drawn from the sacred characters made use of by the Priests and Druids to preserve their original, ancient and secret knowledge, in order to illustrate the present subject, and setting the present confused, deluded, or enchanted state of language and knowledge in a right course and direction. But the press not admitting of their being exhibited in that order and mode, which seemed to be necessary for a compleat transmission of the sacred hieroglyphics, the following specimen must suffice for the present.

1 T O W I. 2 T T Q P W I U O 3 S S F U
 4 T U Q P W I U O 5 S T F, S F I F,
 or S, 6 S, 7 V Δ U S or V ψ S,
 8 β B S, U B S 9 V V J
 Δ V J J, Δ J J, or Δ J. 10 ff, γ.

1. The state of man previous to the formation of Eve and his essential modes. 2. His compound state or the nonessential modes and division into parts and actions. 3. Emblems of concupiscible appetites, innate parental traces, energies and passions acquired by the fall. 4. The state of man and woman after the fall, as enchanted and confined to place or matter. 5. The Serpent, an emblem of speech. 6. A theta instead of the Coptic kei, an emblem of man's primitive state, &c. 7. Birds; but the round *v* is made use for the Coptic *e*. 8. Beasts and Bulls. 9. Fishes. 10. Twigs and trees. But more of this hereafter.

And as all letters are thus derivable from the parts of man, resembling all other things, Adam might be very well instructed in their use in paradise; And the divisions of time appear to have been made from the days of the creation. See the former treatise.

O'er plants celestial, that fell below,
 And grafts of *serf* which now together grow,
 With her sword flaming round the living stem,
 Guarding its fruit upon the side of Shem,
 Expatiate free! 'tis the scene of man,
 A mighty maze! beyond my present plan;
 ' A wild where weeds and flowers promiscuous shoot;
 ' Or garden, tempting with forbidden fruit.
 ' Together let us beat this ample field;
 ' Try what the open, what the covert yield.'
 Here to dispel prolific nature's charm,
 Prudence forbids; tho' far from real harm;
 And science shuns the sympathetic touch;
 So here we finish, lest we *feel* too much,
 Withall affirming of the birth of tongue,
 If *Hiero's* right, others must be wrong.



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